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The Church at Work

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Preparations and Speakers for Lenten Meetings.

PREPARATIONS are almost completed for the Lenten noonday services at the Lyric Theatre, Cincinnati. The speakers and dates are as follows: March 6th to 10th, Rev. Harry P. Nichols, D.D.; 13th, Rev. Arthur Dumper; 14th to 17th, Rev. David M. Steele; 20th to 24th, Rev. J. Howard Melish; 27th to 31st, Rev. Frederick Edwards; April 3d and 4th, Rev. Charles E. Byrre; 5th and 6th, Rev. George Craig Stewart; 7th, Rt. Rev. Boyd Vincent, D.D.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

In the Interest of Church Extension.

A WELL ATTENDED meeting in the interest of Church extension in the diocese was held in St. Luke's church, Norfolk, on Sunday evening, February 5th. It was attended by members of the churches in Norfolk, Portsmouth, and vicinity, the rectors of which were in the chancel. The Rev. G. Otis Mead, secretary of the Church Extension Fund, gave an interesting, instructive, and encouraging review of the year's work in the diocese and urged the need of churches in the mountain section. Bishop Randolph said that the work of Church extension, organized about three years ago, had not been begun too soon. It has helped to save from decay many churches that would otherwise have been destroyed. He expressed himself as heartily in favor of Church extension and appreciative of the great work that has been accomplished.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

The Work at the Ionia Reformatory—Helpful Retreat at Grand Rapids.

THE MICHIGAN Reformatory for men, which is located at Ionia, has the advantage of having for its chaplain a priest of the Church, the Rev. Cyrus Mendenhall. His report, which is printed with the reports of the Board of Control and warden, shows the excellence and extent of the work being done for the souls of the men incarcerated in the institution. During the two years covered the chaplain has been in attendance on all the religious services, which an orchestra, a choir, and a quartette contribute towards making cheerful and bright. Fifty men are organized in a league pledged to personal religious culture. The Sunday school has an average attendance of 150, with 16 graded classes. The chaplain conducts a Friday evening service at which the attendance averages 210. The Sunday service is conducted on the lines of the Book of Common Prayer. Mr. Mendenhall is a frequent contributor to the columns of THE LIVING CHURCH.

RARELY HAVE the clergy of the diocese been privileged to listen to such helpful and devout addresses as those given by Father Officer, O.H.C., in the two days' retreat held in Grace church, Grand Rapids, on February 7th and 8th. Nearly all the clergy of the diocese were in attendance and a few from other dioceses. All felt themselves highly repaid for the time given to this retreat. The rule of silence was observed from Monday night till the close, entertainment being provided in the new parish house of Grace Church. On the day following Father Officer conducted a Quiet Day for the women of the diocese, at which over a hundred women were present from the various parishes and missions.


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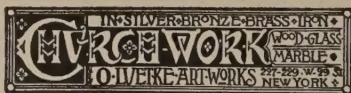
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WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Death of Miss Adele Rafter and Mrs. P. P. Kidder—Personal.

TWO WOMEN of more than local prominence have been taken by death from the congregation of St. John's Church, Dunkirk. Miss Adele Rafter, daughter of Rev. William W. Rafter, late rector of the parish, died in New York City on Sunday evening, January 29th, and the funeral was held at St. John's Church on February 2d. The Bishop of the diocese officiated, assisted in the church by the Rev. William D. Benton, rector of Trinity Church, Fredonia, and at the grave by the Rev. George C. Rafter of Cheyenne, Wyo., an uncle of the deceased. The Rev. William W. Rafter was obliged to resign St. John's four years ago because of impaired health and has since lived in retirement at Dunkirk.—ON FRIDAY, February 3d, the day after the funeral of Miss Rafter, was held that of Mrs. Pascal P. Kidder, whose husband was rector of the parish for over forty years. She had lived very quietly at Dunkirk since her husband's death about fifteen years ago. The funeral service was conducted by the present rector, the Rev. Franklin L. Metcalf, assisted by the Rev. William D. Benton of Fredonia. Rev. Mr. Kidder was for a number of years the oldest priest in the diocese.

THE REV. JACOB A. REGISTER, rector of St. Paul's Church, Buffalo, is enjoying a needed rest at the winter home of General Edmund Hayes on Jekeyll Island. During his absence the Rev. Thomas B. Berry of Geneva is temporarily at St. Paul's.

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"PALOS."

FOR ST. MATTHIAS, AP. M. (FEBRUARY 24TH.)

HERE is little known with certainty of St. Matthias. He is
mentioned but once in Scripture, in the account of his
being chosen by lot to fill the place of Judas in the apostolic
band. It has been inferred that he was one of the Seventy
Disciples of the Lord, and according to tradition, his subsequent
apostolic labors were in Ethiopia, where he planted the seeds of
the faith, founded the Church, and subsequently perished at the
hands of the heathen whom he sought to serve.

His choice by lot—by chance, as it might seem—though it
was an incident that had no influence on the polity of the
Church, has a certain moral significance not without value for a
philosophy of life. We hear much of the chances of life, of
luck and lot and the like; and in more serious fashion mathe-
maticians have worked out a doctrine of chance as it obtains in
the world of physics and mathematical abstractions. And fre-
quently, as we review the past, we reflect upon the apparent
chance incidents that proved to have such momentous conse-
quences in our lives. It was a chance meeting with a friend, a
chance talk upon a certain subject, that opened new vistas of
thought and interest which, deepening as time went on, have led
to our present work and ideals. Or, it was the chance word
from one we loved that arrested attention, awakened conscience,
put into motion the quiescent powers of our spiritual lives. Or,
alas! it was a chance suggestion, an idle glance, that stirred the
passions to activity and begat our besetting sin. If this or that
person had not come into our lives, or this or that event had not
taken place, how different these would have been! Such re-
flections are endless; their value is not that we should be glad
or regret, but that we should realize that, after all, what we call
chance is but the power of choice, the inevitable presentation to
every soul, under the providence of God, of the opportunity to
choose rightly or wrongly. That so much seems sometimes to
depend on choices that at the time seemed so insignificant, is an
earnest of God's infinite interest in the little things of life—the
details of men's actions, their secret thoughts, their passing
dreams, their casual words. And after all it is the little things
that determine life, that are woven into and constitute the
texture of our character, that color and tone the soul, that give
the determining push to personality; and the great results
that seem to be the effect of such a fortuitous casting of the
lots, are in reality prepared for by a long chain of antecedent
causes that stretch back at last to the heart and will of God.
They are the links of circumstance that connect our actual
lives with the eternal plan for each life that is in the mind of
God. That things go wrong, that some lives are shipwrecked,
some souls lost, is due to no defect in the plan nor to lack of
essential opportunity, but to the freedom of choice that God
must give the soul. Salvation is not only God's free gift, but
God's free gift accepted.

Faith can see the hand of God at work in all the changes
and chances of the world, even in the casting of the lots, such
as made known to the apostles, whom God had chosen for the
successor of Judas. Had we only great decisions to make, great
tasks to perform, great temptations to resist, we feel we could
choose rightly and certainly. But whether or no that would be
so, life is otherwise. It is an affair for the most part of little
things, of simple, natural relations, of a commonplace routine,
of casual deeds and words; and character is determined by the
way in which the individual meets such things. Thoughtful-
ness, earnestness, purpose to live day by day in the Spirit of
Christ, is that which reproduces the Christ life in us, which so
possessing, we know, men do rise to great things—heroic
actions, the ability to use words for splendid ends, the power to
love with an undivided heart.

L. G.

WHAT DOES "KEEPING LENT" MEAN?

THE commonest things are ordinarily least understood or appreciated. The air we breathe, the water we drink, the blood that courses through our arteries—how seldom do we stop to analyze how blessedly essential they are to our physical existence and well being. The great catch-words of our religion—sin, grace, atonement, salvation—how little part they have in the purposes and thought-life even of many who can define them. So also, as we approach once more the Church's great penitential season, is it not well that we should ask ourselves, before we reach it, just what it is likely to mean for us, and just what it ought to mean for us?

Those outside, to most of whom Lent means practically nothing at all, are prone to judge our holy mother Church, not by her own lofty standards, but by the pitifully inadequate observances of her children. If we were to listen to the unguarded pre-Lenten chatter of the Church's people we might get the impression that Lent means the giving up of parties and theaters, the denial of the cigar, to some even the giving up of butter on the bread or sugar in the coffee, the surrender of desserts, the foregoing of the novel, the taking up of such and such special services or devotional reading, the multiplying of devotions at the church, the attendance on special preachers. It surely does mean such things as these, perhaps some of these very things. But if it means nothing more than these, the doing or not doing this or that, what is it more than the religion of him who stood and boasted to God, "I fast twice in the week, I give tithes of all that I possess"? And then it is just as likely to produce in the one who thus keeps Lent the same spirit of thanking God that we are not as other men are.

Of course we need only remind ourselves (commonplace as it may be) that it is not observances in themselves that will make our Lent a true Lent, but the spirit back of the observances. Such things as we have mentioned are quite as consistent with shallowness as with depth of character, and may be kept in such a way as to leave us just as worldly as they found us. This superficial multiplying of observances on the part of some tends to repel deeper and more earnest natures from all special observance of this holy time. Of the two positions this is the better, because deep and sincere; but it is harmful because it makes the rejecter of Lenten observances seem wiser than the Church, and leads him to miss the blessing which the Holy Spirit undoubtedly has for all honest souls.

THE FIRST POINT for us to settle in our minds, as to what Lent should mean to us, is that it is the Church's appointed season of conversion; and if any one let it pass without deepening his own conversion, then it is a lost Lent for that soul. Conversion is the turning from self to God, and with that as our motive, anything, however slight it may seem, that can help us in our effort so to turn, should be gratefully accepted and used. Even so seemingly childish a thing as the butter and sugar foregone for forty days can be (and has been) used in such a spirit as to help detach the soul from self and fasten it on God.

Nay, the very smallness of the thing given up or taken up is sometimes the test of true self-discipline. Little things seem so trifling that they often tend to irritate souls that feel themselves built for heroic things. May not the test of the large soul be the serenity and perfectness with which it can do little things? Let us remember Giotto's circle. He who by a single unerring sweep could make the faultless circle proved by this very trifle his power to design immortal works.

Most of us are never called upon to do things that seem to be great. But little things done in a great spirit are far better than great things attempted in a little spirit. The great purpose of Lent is the lifting up of our ideals. Purpose is the center of our being. We are what we think. By grace we may come to be what we aim to be. It has been well said that sanctity does not consist in doing extraordinary things, but in doing ordinary things in an extraordinary way. Hence, in our opinion, the man who throws aside Lent and its opportunities as cramping and childish may be missing the opportunity to make himself great in the sight of God and the angels.

The Master did not condemn the observances of the Scribes and the Pharisees, for He undoubtedly observed many of the very same things Himself; but He did condemn the low ideal on which they based their observances. So He said to His disciples, "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the kingdom of heaven." How were they to exceed the Scribes? Not in act, but in motive. They were not forbidden

to tithe or to fast in order to show themselves superior souls. That would have been to despise the very ordinances of God. They were to do the very things that the Scribes and the Pharisees did, but to do them with the thought of self-satisfaction and earthly praise left out.

In the service of the altar, as we approach the most sacred moment, the priest with uplifted hands bids us lift up our hearts; and the people reply, "We lift them up unto the Lord." That is the key to all Lenten observance as it is the key to all daily duty: so to use what might hold us down as to make it lift us up. This is what glorifies the mint, anise, and cummin of our Churchmanship. We can picture our Lord Himself keeping strictly the very letter of the Law, and being perfect Man in the very act; because His soul was ever lifted up to God. Christ never broke the Law, as He was accused of doing. When He seemed to His enemies to be breaking it He was only lifting it up into a higher realm into which their earthly sight could not penetrate.

Our Lenten observance in order to be a success is to lift up our lives and leave them upon a higher level. Lent should be to us as the lock to the canal. Until we enter the lock we are living upon a low earthly level. We enter the lock at the lower gates and close the gates behind us; and as we open the gates at the other end the water flows in, and lifts us gently but surely up to the higher level; and we go out of the lock for many miles through the bright fields and glad sunshine of that higher life, until we come to another lock that lifts us higher still. A Lent that should lift us up for forty days and then drop us back to the same level would leave us worse than it found us.

One's first rule, then, in approaching Lent should be, before resolving upon anything out of the ordinary, to resolve by God's help to fulfil one's ordinary duties in the way one would like to be found doing them if the Master were to come. It may be that one has a rule for going to bed and for getting up at a fixed time, which rule one keeps very imperfectly, allowing a good book or pleasant talk to break it at one end, and the last sweet nap to break it at the other. One knows, perhaps, this rule to be good for his body and for his soul. Let him, instead of resolving to go to bed earlier and get up earlier, resolve really to keep his present rule. That will give him moral strength.

Or, one has a rule (as all Christians should have) to be in church before the service begins; but one is very often just a minute or two late. Would not the moral effect of being in good time all during Lent lift up his soul more than planning to take in many extra services? Or, one has some little, selfish trick of speech or act, as at the table, or in his office, that makes him a less helpful companion to those about him. Let him resolve to remove this tiny fly from the ointment of his pleasant ways before resolving to edify his companions by any freaks of piety.

Once entered upon, the field of Christian duties that were once rules of conduct but are now only memories, opens wide before us. The ghosts of dead purposes begin once more to haunt us, and beg us to bring them back to life. The neglected weekly Communion, early each Sunday; the family prayers, so often begun and perhaps set aside; the call upon certain tiresome people to whom we owe that duty; such things as these knock beseechingly at the door of the heart, and a voice that sounds like His voice bids us open.

EVEN THOUGH our Lent went no further than such things as these, it would be well spent; for it would leave us on that higher level at which we aim. But having honestly resolved and begun to do this much, we may go further and resolve to take up some of those things that we have thought it would be good to do "some time," by making this the time. Take the habit of reading: It is a national disease. The quantity of stuff that the ordinary busy citizen allows to swirl through his brain is frightful.

Even the busiest citizen, who wishes to keep up with the world, finds time somehow to read the daily papers, if not the last "great seller" novel, that everybody has read. And, finally, he takes in from three to half-a-dozen of the popular monthlies. Is it any wonder that the reply is often given, when people are asked to take a Church weekly or the *Spirit of Missions*, "I do not want anything more to read; I already have more than I can read"? Or that, if they take in the Church's periodicals, they are left unread?

Would not Lent be a good time in which to reduce this unhealthy plethora of ephemeral reading? First, it would allow the mind to recover somewhat from this deadly stuffing with

odds and ends, which litter up but do not educate. Then it would give the citizen of God's kingdom time and taste to inform himself about the work and thought of that Kingdom. Moreover, there might then be some time in which an intelligent person could take up some serious secular reading in those old masterpieces of the world's literature, such as are now published in cheap and dignified form. This would tend to a sound and healthful mind; and a healthful mind is the true basis of a religious mind.

Could not the daily papers be cut down to one morning and one afternoon sheet? And if the Christian family should find it too severe a shock to cut out the Sunday "dreadfuls" altogether, could they not be reduced to one; and could not the monthly delicatessen of current "literature" be cut down from six to two? And for six weeks at least the last new novel might helpfully be cut out altogether.

This regimen—or even part of it—would certainly give tone to the over-stimulated (not overworked) brain, so that the honest son or daughter of the Church might begin to read and enjoy the Church papers and the *Spirit of Missions*, besides reading through the too often neglected gospels of our Saviour's life on earth, or other books of the Bible. One who has thus begun really to love the Bible story might be led to secure and study a simple commentary on the Gospels, or some other portion of the Bible, and thus begin to get a little deeper into the precious things of God's Word. Seriously Churchly reading ought to receive an impetus during Lent; the denial of ourselves to outer festivities should have for its chief purpose the making of time for things more worth while. To apprehend the Christian religion requires study of its underlying body of doctrine, and Churchmanship is strong only in proportion as one is willing to be a truly educated Churchman. Ask some expert, if necessary, what books to read, in order that one's own mind may become better instructed concerning the Church and her revealed religion. Then, if one really felt the need of something mentally relaxing to read, how easy to take up the biography of some hero of the Faith, or even of some secular worthy.

In all this we have said nothing about private devotions; or about that strictly devotional reading which is really a part of private devotion to such as can find time for so blessed an occupation. Nor have we touched at all upon that genuine bodily discipline, the honest effort by real abstinence in food and drink to subdue the flesh to the Spirit, which is set forth by the Church as the primary object of all Lenten observance. These subjects are so deep and intimate as to be more fitted to the personal pastoral teaching of the Church's appointed officers than to the impersonal (though not irresponsible) editor. For each of us, however, let something be done; for this Lent spells opportunity—used or lost forever. Whatever is done, let it be real and honest; a true manly and womanly effort, by the grace given at this blessed season, to lift up ourselves—body, soul, spirit—to that higher level that will leave us nearer God.

WE trust the article on "The Board of Missions as a Board of Strategy" will be carefully read. It certainly will be, for its intense interest, if once it be begun.

In common with many others we have waited with much anxiety for this report of the first regular meeting of the new Board of Missions. Machinery, viewed as an end in itself, can never be a large factor in accomplishing the purposes of Almighty God. Confident though we were that the reorganization effected by the recent General Convention gave the opportunity for better administration of the forward work of the Church, we fully realized that the real test was whether the new Board would rise to its opportunity. Men, and not constitutions, must claim the world for Christ. The Church has done for her missionary administration what the apostles did when they established the order of deacons to attend to the minutiae of their work. That work must be done; but not to the exclusion of the larger work that appertains rightly to the governing power in the Church. By freeing itself from slavery to a mass of details, which latter will be passed upon by the executive committee, the Board is able to devote its attention to large things. And—splendid vindication of the far-seeing wisdom of those who devised the new system and then chose the men to carry it into effect—the Board has shown itself to be alive to its opportunity. The large questions are being treated in a large way.

We believe the new plan by which a single apportionment will include all forms of missionary supply—the parish, the

Woman's Auxiliary, and the Sunday school—will materially aid the raising of missionary funds in the smaller places and prevent that unfortunate friction which has so often attended the matter before. It is of course true that it may also have the effect of reducing the amount asked for from some of the larger and wealthier dioceses and parishes in eastern states, whose Sunday schools and auxiliaries are accustomed to do much more than could be apportioned to them as their mathematical "share" of the work. But we trust we have now outgrown that "share" conception of the apportionment. Greatly to exceed its mathematical "share" is the privilege of the wealthier parishes, and they are gradually rising to that higher conception. We are confident they will not permit their contributions to be limited to a scale that must obviously be devised to meet the possibilities of average congregations. When Dr. Grosvenor, for instance, asked his parish (the Incarnation, New York) to celebrate his own fifteenth anniversary by contributing for missions a thousand dollars for each of these years, wholly regardless of their mathematical "share," he set a pace that the wealthier parishes are likely to follow. He relieved the system of the apportionment of its most serious handicap.

God be thanked for the splendid manner in which the Board has risen to its opportunities. Most earnestly do we urge the fullest support to it on behalf of the Church at large.

BISHOP WHITAKER'S death comes as a happy release to one who had long been a sufferer and whose earthly work was accomplished. His infirmities, and particularly his blindness, had compelled him to relinquish the greater part of his episcopal duties in recent years, though with a courage and a strength that were astonishing, he continued, up to a few months ago, to transact a considerable part of the office work which is so large a factor in the administration of a modern metropolitan diocese; and he made daily visits to his office in the Church House long after most men would have felt that they were entitled to complete rest.

His episcopate has been a marvel of statesmanship. Sent to Nevada as Missionary Bishop in 1869, he planted the Church in mining camps and towns that could never hope to be permanent centres of Church life, for the irrigation movement that has made agriculture and a permanent population possible in large parts of Nevada did not begin until long after his episcopate in that state was over. Bishop Whitaker was called to Pennsylvania as assistant to Bishop Stevens in 1886. Pennsylvania had not recovered from the effects of serious partisan warfare, in which the attempts of the party of the majority to wipe out everything that pertained to "ritualism" had been carried on with almost a frenzy of bitterness. The evil effects of that warfare have not yet been eradicated from the Church in Philadelphia, though the active conflict was long since past.

Bishop Whitaker sought from the first to be a man of peace and to exercise a restraining influence over combatants. How successful he was is seen in the fact that he soon won first the confidence and then the warm friendship of men who had been accustomed to feel themselves enemies to each other. Gradually he succeeded in convincing them that they need not be enemies, and a new era began for the Church in Philadelphia. He took a place of leadership because he was fitted to lead. He became a power in the Church far beyond the confines of his diocese, and especially in the development of the missionary work of the Church. Instead of a reputation as first among cities in partisan bitterness, Philadelphia came to be known as first in missionary zeal. The local Church became a hive of activity, and the laymen of the city gave a splendid support to the Bishop's leadership. No American city, indeed, has raised up a more splendid body of working Churchmen than has Philadelphia, under Bishop Whitaker's inspiration, and the death of their leader, though it comes as the dropping of the ripe seed into the ground when it is ready to be hidden awhile that a more beautiful body may be given to it, will be a personal grief to large numbers of men and women who have been his loyal co-workers and loving friends. It is no small accomplishment to have been successful in a life work to such a degree as has been the late Bishop of Pennsylvania.

God grant His benediction to this His servant, whom He has called to rest after a long and faithful activity!

A PATHETIC chapter in current history is that wherein heathen China is begging Christian England to discontinue the exportation of opium from India to China, and thus

far begging in vain. The Chinese government has succeeded in reducing the native production of the poppy to about one-tenth its former dimensions, but so long as British India is chiefly financed by the export duties on the plant, raised for Chinese consumption, the earnest efforts to save the Chinese from that plague are largely fruitless. The present condition of the traffic is that Great Britain has agreed, by treaty, that the exportation shall cease after 1917; but China, having already been so successful in contracting the native growth of the plant, is helpless before that date shall arrive. Earnest efforts are being made, therefore, to induce England to deal with the matter at once, and thus terminate a national scandal and a blot upon Christianity that may almost be said to exceed any that has been suffered heretofore during the Christian centuries. We have lately received a touching appeal from Chinese Christians in Chefoo to the people of Great Britain, earnestly praying them to obtain from their government the early abrogation of the treaty.

It is a pleasure to know that Bishop Brent and others of our oriental missions have been active in the attempts to secure this end. And as for China, with its government that we are accustomed to despise, she has succeeded by her prohibition laws with respect to the opium traffic in doing what would, for ourselves, be the equivalent of reduction of the production of intoxicating liquors in America to one-tenth the volume of that production ten years ago, with a prospect of total extermination of the traffic in the near future. Perhaps the "white peril" is a greater menace to China than is any fancied "yellow peril" to ourselves.

SOME weeks ago we were compelled to comment upon an outrageous libel published in *Life*, with regard to the attitude of our Bishops toward divorce. At that time we said that one thing was plain, viz., that *Life* was not a paper to lie upon the table of any Christian home. In the issue of that same sheet for January 19th there is another slanderous cartoon by Harrison Cady, showing a vested priest marrying a couple, with these words overhead: "Anybody married for money and no questions asked." It is quite competent for *Life* or any other infidel publication to defend free love and unlimited divorce and every other form of destructive anarchy if it chooses so to do; but it is not competent for any honest publication deliberately to pervert the teachings of opponents. We are safe in saying that the clergy of the Church are more careful than any other body of officials to whom is entrusted the solemnizing of marriages. By the canons of the Church, they are compelled to examine most carefully into the status of the bridegroom and the bride, and we know that their own inclination would require of them the same carefulness. We call upon *Life* to apologize for this monstrous falsehood.

THE blow to our work at Sewanee, both missionary and educational, in the total destruction of the hospital building by fire, is a very serious one. The Church must not permit it to be a deadly blow. The hospital must rise again, and that speedily.

Of course the Church throughout the country will, in large measure, and by the quick contributions of individuals, respond to the urgent appeal for assistance which the Rev. Stuart L. Tyson, as acting chaplain, makes in this issue.

ANSWERS TO CORRESPONDENTS.

L. S.—(1) The mediæval philosophy of Transubstantiation has no connection with any present-day devotions among Churchmen.—(2) Direct prayers to saints are not proper; but there is ancient and widespread authority for asking that prayers of the saints may be offered on our behalf, though these may not lawfully be used except as private devotions among ourselves, not having the authority of the Book of Common Prayer.

S. D. H.—At a Burial, or a Requiem Eucharist, members of the family bereaved should conduct themselves as worshipping Christians, following the Church's customs as to postures, etc., unless they may prefer to kneel throughout the service.

X. Y. Z.—We cannot think of good reasons why a Church clergyman should assist a Presbyterian minister at the burial service of a Presbyterian layman; but such matters are left to the good sense of the clergy, and are not regulated by canon.

A. I. L.—The fast before Communion is an act of discipline, and begins at midnight preceding the celebration, regardless of the number of hours involved.

"THE RAYS of happiness, like those of light, are colorless when unbroken."

BLUE MONDAY MUSINGS.

AN old memorandum has just fallen out of a book on my library shelves, from which I must copy three paragraphs. The first gives the origin of a story which I have heard in many forms, but never twice the same. It was Cardinal Perron who said: "If you wish to convince heretics, bring them to me; if to convert them, bring them to the Bishop of Geneva [that was St. Francis de Sales]; but if to convince and convert them, bring them to M. de Bérulle."

As the story is generally told, it was St. Francis de Sales who was both to convince and to convert. I remember an American adaptation of it, which predicated that double power of the late Bishop of Delaware.

The second item on this sheet records the divorce of Margaret of France from Henry of Navarre in the year 1599 at Rome, by the Pope, on account of two impediments: want of consent, and consanguinity in the third degree! Rome has not lost her old power of finding excuses for accomplishing divorce, while still professing to maintain, more than any other religious body, the integrity of the marriage bond.

I wonder if this third item has any connection with the old "Episcopalian" habit? Mgr. Bougard, the Bishop of Laval, records in his *Life of St. Vincent de Paul* that the saint, in his first parish of Clichy, established a rule of Communion on the first Sunday of the month!

I HAVE JUST BEEN reading the most extraordinary article in a Scottish religious paper, under the head of "The Blessings of Dissent." Apparently the Scottish conscience is arousing itself to the evils of unmitigated sectarianism; and this excellent editor is greatly disturbed, lest by some chance the wounds in the Body of Christ should be healed. I quote some significant phrases:

"Dissent is the life of religion and of the Churches. There is really some hope for a sect which sacrifices denominational peace for the sake of a principle which it thinks is being lost sight of. The dissenters may be right or they may be wrong, but in all events they cannot be accused of allowing the Church to stagnate or become fossilized. Dissent exercises a most salutary influence on all Churches. It often is a protest against those who will stay the forces of progress and preserve the *status quo* at all costs. But for the courageous voice of the protestant, the Churches would be content to jog along, regardless of the revelation of new truth and the necessity for a restatement of the old. Had there been no sects in Scotland, we might have had a national Zion, prosperous, contented, and happy; but our ecclesiastical history would have been robbed of its brightest pages. Religious progress in Scotland is not necessarily dependent upon the healing of denominational wounds. Denominationalism keeps alive conviction."

How utterly this shows a departure from the standards of our Lord and of primitive Christianity! There is no conception whatever of authority, or of any final voice as to the things which are essential. The individual opinion is to be the only test; and if we do not find our individual opinion in harmony with any existing body, we are to set up a new one, even with ourselves as sole members. This belated survivor of the seventeenth century must find himself much out of harmony with all that is best in Scottish religious tendencies to-day. I wonder if, perchance, he belongs to the "United Original Seceders"!

WE HAVE NOT yet altogether outgrown the Dark Ages. The intelligent readers of THE LIVING CHURCH are accustomed to think that light and progress have reached even to the remotest corners of the American Church; but every now and then some survival of the unfittest startles us by its preposterous incongruity, and we realize how much there is yet to do. Here is the latest story of that sort: In a country parish much to the eastward, a new rector has lately been upsetting all that his predecessors for several generations had done in the way of Churchly teaching, taking, apparently, the ground which the new English vicar of some country parish has just assumed, if one can trust the English Church papers, when he refused to assume the Eastward position, on the ground that it was a relic of sun-worship! The people bore it patiently enough, though their feelings were constantly hurt; but the newest development really was a shock as much to the sense of the ridiculous as to the sense of appropriateness.

One Sunday morning, immediately after the prayer for the Church militant, the rector turned and announced to the congregation that he had a confession to make. The rubric required the long exhortation to be read once a month and he had got into the habit of not doing it. For that heinous of-

fence he apologized, and promised not to offend again. He then went on to declare that the proper position to be in when the exhortation was read, is standing; and also that that was the time for all who for any reason were not going to receive to leave the Church. "So when I come to the words, 'Dearly beloved,' please leave the Church"! He then ordered them to stand. Most of the people had already left by the time he got to the "Dearly beloved"; but one lone outsider, who had gone to church with friends, did just as he said, and went out alone at that moment, looking scared to death. Her account of the experience afterwards was in this fashion: "I have never been told to go out of church before and I felt very uncomfortable about it. I did not think anything about it being 'Communion Sunday,' but I had always stayed through that before. Well, it seemed that the minister had been doing something the short way and, by the rubicon, he ought to have done it the long way!"

Obedience to rubrics is excellent and I am glad that my good brother in question is now reading the long exhortation once a month. If he wants his people to stand when he does that, I can see no possible objection to his asking them to do so. But unless the major part of his congregation is possessed of devils, or is under sentence of excommunication, I can scarcely see any reason for driving them out of the church at that point or at any point. There is certainly no rubrical warrant for such a course; and the only precedent for following it is the example of Judas Iscariot, who went out at that point in the service. Surely that is a very bad way to bring people to love our Lord and to desire the adorable Sacrament of His love. If it were a choice between communicating attendance and non-communicating attendance, the matter would be somewhat different, though even then the method would be altogether blameworthy; but it is really a choice between non-communicating attendance and non-communicating non-attendance. It is extraordinary, too, that the same excellent priest who stickles so much about the rubric concerning the longer exhortation, completely disregards other rubrics equally mandatory and of far more importance. I doubt very much whether "Daily" Morning and Evening Prayer are said in his church, or whether he is careful to consume what remains at the altar after the benediction. It would be a real work of mercy to pray that God may enlighten him, so that instead of driving away God's children from God's house, he may rather compel them to come in.

SOME ONE has just sent me a cutting from a Tennessee paper, evidently what is called syndicate matter, under the head "Timely Biography." This special paragraph gives the life story of Samuel Fallows, who is described as "Bishop of Chicago" and "one of the best-known workers in the American Church, elected presiding Bishop eight times." Evidently somebody else has been changing the name of the Church without our knowledge. Doubtless good Dr. Fallows would indignantly resent such a description of himself as this blundering syndicate has sent out, for we know how much he prizes that sonorous title, Reformed Episcopalian. Let us by all means give it to him; and for my own part, I should be glad to make a present of Protestant Episcopalian as well, to one who could appreciate it so much better than I.

EVERY ONE must be touched by the heroic struggle of the venerable preacher of Christianity whose death is recorded below: but it is part of the price we pay for our nickname that he should be described as "Highest official in Episcopal Church." *Quousque tandem abutere, P. E., patientia nostra?*

"BORN IN SLAVERY, DIED A BISHOP.

REV. A. GRANT WAS HIGHEST OFFICIAL IN EPISCOPAL CHURCH.

"Kansas City, Mo., Jan. 23.—Rev. Abraham Grant, Bishop of the African Methodist Episcopal Church, died at his home in Kansas City, Kas., yesterday," etc.

PRESBYTER IGNORUS.

ON OUR BEHALF He suffered, but not in our stead; and He undertook for us that we too should suffer, that we should share His mind about sin, and should abhor ourselves for it and die to it, as He died. He made Himself "a surety," for us, laying down His own life as a pledge that we, by faith, should one day become like Him.—*Rev. A. J. Mason.*

"THERE ARE four things that come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity."

RIGHTS OF BISHOP VERSUS CHANCELLOR IN THE DIOCESE OF LONDON

Exchange of Correspondence Shows the Question Likely to Get into the Courts

LORD ALVERSTONE ONCE ISSUED AN OPINION CONTRARY TO THAT OF CHANCELLOR TRISTRAM

Archdeacon Sinclair Will Retire

OTHER RECENT ENGLISH CHURCH NEWS

The Living Church News Bureau (London, Jan. 31, 1911)

THE situation in the diocese of London regarding the granting of marriage licenses to divorced persons or to persons desiring legal union under the Deceased Wife's Sister act has had some very important developments during the past week. Dr. Tristram, Chancellor of the diocese, has addressed a lengthy reply to the letter of the Bishop of London to him in the *Times* newspaper of the 18th inst.—it occupies a column and a half of the *Times* of last Wednesday—in which he sets out what he considers the legal position. He first, however, makes rather a serious statement concerning the Bishop, namely, that his Lordship, in conversations with him shortly before June 4, 1903, gave him to understand that if marriage licenses were to be issued to divorced persons without his concurrence he would prefer their being issued in the Chancellor's name instead of in his name as Lord Bishop of London. And the Chancellor further states that shortly afterwards the principal clerk of the registry handed to him a letter from the Bishop to his registrar which read in part that while his present Chancellor remained in office he should not attempt to interfere with his discretion in granting marriage licenses to divorced persons. Dr. Tristram, in the argumentative portion of his reply, still adheres with bulldog tenacity to his original contention (1) that as Chancellor of the diocese of London he can act independently of the Lord Bishop, and (2) that he is bound by law to grant these licenses. It may be well in passing to recall in connection with the question of the Bishop's control of his Chancellor that Dr. Tristram once maintained an unduly exalted and self-opinionated view of his judicial authority as Chancellor of the diocese of Chichester, but we know how great was his downfall in 1902, when in the Court of Appeal the superior rights of the Bishop were fully recognized and upheld. Dr. Tristram would have the Bishop of London put away all feeling of anxiety on the question of these licenses by telling him that he is no more responsible for the proceedings of his Chancellor's court than a sovereign is for the things done by the judges under his name. But, first, in answer to this, it can be shown by the very legal authority whom Dr. Tristram quotes so misleadingly, Lord Campbell, in a Chichester Chancellor's patent case decided in 1853, that the analogy between the Bishop's consistory court and the court of king's (or Queen's) bench may fail. And, secondly, the reference is entirely an irrelevant one, for we are not concerned here with the judicial side of the Chancellor's office, but merely with its administrative side. With regard to the other point raised by the argument, there exists an overwhelming weight of legal opinion that a marriage license is, in the words of so eminent an eighteenth century jurist as Lord Camden, "not a matter of right, but of favor only."

Further in connection with the question in issue between the Bishop of London and his Chancellor, the *Times* last Friday made the following statement:

"We are informed that Dr. Tristram intends, probably to-day, to direct his solicitors to give the Bishop of London notice that unless he withdraws his claim regarding the issue of marriage licenses within a week he (Dr. Tristram) will move in the King's Bench Division for prohibition against him."

Then on Saturday the *Times* published the Bishop of London's rejoinder to Dr. Tristram. "I should have worded my letter of the 17th instant differently," begins the Bishop, "had the letter to which I appended my signature in 1903 been present to my mind, but it was not, and I did not even myself possess a copy of it. I owe you this explanation, and I desire to offer it frankly." His Lordship, continuing, had come to think that there was no such difference between a license in his name and one expressed to be in the name of Dr. Tristram acting as his delegate as would really affect his responsibility. It was not disputed that the latter form is an innovation in the London diocese; and he thinks it desirable, therefore, that the

old practice should be followed in all cases. The Bishop's unwillingness that his name and authority should be used, directly or indirectly, for these licenses is greatly increased by his Chancellor's insistence that he cannot refuse them, and that their issue "might be compelled" "by mandamus." While expressing due deference for the Chancellor as a legal authority, "I cannot shut my eyes," his Lordship says, "to the fact that your view, startling in itself, seems wholly to lack the support of other authority. Such a mandamus as you describe has never, I think, been granted, or even applied for." The Bishop's list of legal authorities against Dr. Tristram's thesis includes the master of the faculties in 1836, who actually refused a license in an important case decided after elaborate argument in court by eminent counsel. Whether Dr. Tristram be right or not in his contention that the Bishop has no responsibility in the matter, "I want to make it quite clear," declares his Lordship, "that I will do my utmost to prevent licenses of the kind in dispute being granted under cover of my name but without my consent, and, further, that those who issue and those who act upon such licenses are doing so in disregard of my wishes and in defiance of my real authority."

The *Times* yesterday, at the instance of Mr. H. W. Hill, secretary of the English Church Union, published a copy of an opinion which was obtained by the E. C. U. authorities from Sir Richard Webster (now Lord Alverstone, the present Lord Chief Justice) and Mr. W. Digby Thurnam in 1895 "which has," as Mr. Hill says, in his covering letter, "a direct bearing on questions now in controversy between the Bishop of London and his Chancellor, Dr. Tristram." This weighty joint opinion simply makes mince-meat of Dr. Tristram's argument.

St. Paul's Cathedral Chapter, which has now a new member in Dr. Simpson in the place of Canon Scott Holland, will before long have another vacancy to be filled.

Resignation of Ven. W. M. Sinclair, D.D. It is announced that the Archdeacon of London, the Ven. W. M. Sinclair, D.D., acting under medical advice, has resigned the Archdeaconry, the resignation to take effect on June 30th; after which date he hopes to undertake work in the country of a less exacting nature. Dr. Sinclair, who is 61 years of age, has been connected with the London diocese since 1877, and has been Archdeacon of London and Canon of St. Paul's since 1889. The appointment to the Archdeaconry lies with the Bishop of London. "Circumstances, perhaps," observes the *Times*, "prevented his from maintaining his earlier position as a leader of the Evangelical clergy, but he will be remembered for his work on the old London School Board and for his business capacity."

Towards the endowment of Truro Cathedral the Bishop of Truro (Dr. Stubbs) makes an appeal in the *Times* for a total sum of £50,000.

News Notes and Personal Mention

"By my appeal," he writes, "should appear to any of them [English Churchmen] to be based too largely on financial considerations, I can only remind them of the saying of St. Teresa, who, when once she was rebuked for her unspiritual gaze upon the heap of ducats provided for the mission of her barefoot nuns, exclaimed, 'Nay, the ducats can do naught, and Teresa can do naught; but God, Teresa, and the ducats can do great things.'"

In response to an appeal of the Archbishop of Canterbury to the S. P. C. K. to assist him in carrying out the resolution of the Lambeth Conference of 1908 with regard to Sunday school reform, this society has recently made a grant of £250 to be placed at the disposal of the Archbishop for the purpose of assisting the work of the committee which he will appoint.

The Kensitites have transferred the scene of their Protestant disturbances from St. Bartholomew's, Brighton, to the Church of the Ascension, Lavender Hill, Battersea, South London, where a mission is being held by one of the priests of the Community of the Resurrection, Mirfield. The disturbances began on Saturday afternoon, when the priests were hearing confessions. Yesterday police were stationed outside the church while the services were being held. It is stated that certain of the Kensitites have threatened to attempt to remove the crucifix from the church. The Bishop of Southwark took part in the service on Sunday evening.

Canon Scott Holland preached his farewell sermon at St. Paul's on Sunday afternoon. J. G. HALL.

THE TRUEST mark of being born with great qualities is being born without envy.—*Francois La Rochefoucauld*.

PROSPERITY demands of us more prudence and moderation than adversity.—*Cicero*.

ORDER TAKEN FOR DR. BURCH'S CONSECRATION

Date is Fixed for St. Matthias' Day

NEW MOVEMENT FOR PROTECTION OF WOMEN TRAVELERS

Last Week's Happenings in New York

Branch Office of The Living Church
416 Lafayette St.
New York, Feb. 14, 1911

THE Presiding Bishop has taken order for the consecration of Archdeacon Burch as Bishop Suffragan of New York as follows:

Time, St. Matthias' Day, Friday, February 24, 1911; Place, Grace Church, New York City; Commission to consecrate: the Bishop of New York (presiding), the Bishop of Western Michigan, the Bishop of Delaware. Presenters: The Bishop of Long Island, the Bishop of Newark. Preacher: The Bishop of Albany. Attending Presbyters: Rev. W. T. Manning, D.D., Rev. E. M. Stires, D.D.

An International Travelers' Aid Society is about to be formed out of the New York Travelers' Aid Society, which was formed about four and a half years ago to care for young women travelers.

Travelers' Aid Society

The Hon. John Wanamaker has been elected president of the new association; the elected vice-presidents are Archbishop John M. Farley, the Rev. Dr. Francis Brown (president of the Union Theological Seminary), and Rabbi Samuel Schulman of Temple Beth El. The new board of directors is composed of officials of a number of prominent railroad, steamship, and other transportation companies, college professors, and some clergymen. When the new society is fully organized, correspondence will be had with foreign countries. At present it is reported that Great Britain has 234 aid stations. Germany has four aid societies for young women, and France and Switzerland each have three. Already 100,000 circulars are being prepared. They are headed, "When Your Daughter Leaves Home." These are intended for posting on ticket booths at railroad and other stations. It is the intention of the society to meet every train and every steamship entering New York. At present there are seventeen agents of the society, all women, specially trained for this work. This number will be increased at once to thirty-five. The agents will be stationed all night as well as all day at prominent stations and steamship docks. Miss Grace H. Dodge has been at the head of the executive officers and has contributed from \$12,000 to \$15,000 a year for this philanthropy. The society maintains a home, known as the Travellers' Inn, at 238 East Forty-second street, where young women who arrive at night are sent, or where they can stay if they come to town friendless. In its short history the local society has assisted more than 20,000 girls.

A notable meeting was held on Wednesday afternoon, February 8th, at the Child Welfare Exhibit, Elbridge T. Gerry,

president of the Children's Society, presided. In introducing Dr. Schulman, The Gerry Society's Work for Children

Commodore Gerry spoke of the service Jews had rendered to the society from its very beginning, although at that time few Hebrews came within its sphere, partly because there were fewer Jews in the city then, but in the main because of the instinctive care their parents took of them and their morals.

The Rev. Dr. Schulman traced to the treatment which had been meted out to the Jews by certain Christians the existence among them of child delinquency. The speaker began by praising what is popularly known as the "Gerry Society," for doing what it could to prevent the cruelty of stamping children perhaps charged with nothing more than an outburst of high spirits, as criminals, and the hardly less cruelty of taking children for purposes of reformation from their old associations and religious affiliations and placing them in an alien state institution.

"I understand," he said, "that the society tries as far as possible to put a child in an institution where it will be in touch with the influences with which heredity and association make it familiar, and for this I thank the society."

In his opening address Mr. Gerry called attention to the fact that the Society for the Prevention of Cruelty to Children was not a charity and must not be confounded with rescue institutions. It was part of the machinery of the law, he said, and its function is to protect the child for its further rescue and to assert its legal rights. It is responsible only to the court, the district attorney, the attorney-general, and in certain cases to the mayor.

District Attorney Whitman, who spoke after Dr. Schulman, provoked a laugh by telling how when testing a boy's knowledge of the meaning of an oath he had asked him what would happen if he told

a lie, and the boy replied: "Gerry will get me." The district attorney praised the society for its work in protecting rather than prosecuting children. Mr. Whitman gave much praise to the thoroughness with which the society prepared its cases submitted to his office for prosecution in general sessions and the supreme court, and pointed out that in 558 cases it thus passed over to the district attorney's office last year, 494 convictions were obtained. Justice Davis also spoke of the work of the society.

About two hundred Bishops, clergymen, and laymen attended the annual dinner of the Church Club at the Hotel Astor on Wednesday evening, February 8th. Mr. George Gordon King presided. Mr. W. R. Stirling of Chicago, a member of the Board of Missions, spoke forcibly in regard to the missionary deficit and the use of bequests for running appropriations. "We are taking money out of dead men's pockets," said Mr. Stirling rather vigorously. "The money was spent in the salaries of missionaries and for the maintenance of missionary buildings. The money with which we have had to make up the deficit should have been spent in monuments to the dead men who left it to us.

"Look at this photograph. It is a picture of one of the hovels in which one of our missionaries had to live while working abroad. We at home live in luxury. I have every luxury; and there isn't a clergyman or layman in this room who hasn't. The way we are treating our missions is a shame."

The Rev. Mr. Sedgwick, the new rector of Calvary parish, was introduced to the club and responded happily, while Bishop Greer said that what the Church needed most just now was the "inspiration of a great idea—an awakened sense of the heroic."

The catalogue of the General Theological Seminary has just been issued for 1910-11. The student body is composed of 5 fellows, 13 graduate students, 11 special course men, 25 senior classmen, 27 middle classmen, 46 junior classmen, and 80 clergymen, studying

under the direction of the faculty for B.D. or D.D. degrees. In the history of this seminary but 29 clergymen have received the latter degree. Among the resident students, there are 89 college graduates from 44 universities and colleges. The diocese of New York has 22 candidates for holy orders at the seminary, Long Island 10, Albany 8, Central New York 7, Pennsylvania, Connecticut, and Newark 5 each. The number of dioceses represented is 47. The Rev. Prof. D. S. Miller is the Paddock lecturer for 1910-11. The Rev. Dr. J. Lewis Parks is lecturer in Christian Apologetics. The commencement at the seminary is Wednesday, May 31st.

At a meeting of the Board of Trustees of the seminary, held on Thursday, the Rev. Dickinson Sergeant Miller, instructor in Philosophy at Columbia University, was elected to the chair of Apologetics in succession to the late Rev. Charles H. Hayes. Dr. Miller is now a deacon, but will be ordained a priest before he takes office, which he is expected to do before the beginning of the next academic year in the coming September.

Professor Miller was born October 7, 1868, in Philadelphia, the son of E. Spencer and Anna E. Miller. He was educated at the University of Pennsylvania, Clark University, Harvard, Berlin, and Halle. He holds the degrees of A.B. and M.A. from Harvard and Ph.D. from Halle. He has been for some years instructor in Philosophy at Columbia, Harvard, and Bryn Mawr. During the sabbatical year of his predecessor, the late Professor Hayes, Dr. Miller filled the chair of Apologetics. When the tour of Dr. Hayes ended last summer in his death, Dr. Miller shared with the Rev. Dr. J. L. Parks, rector emeritus of Calvary Church, the labors of the department. No other name than that of Dr. Miller was considered by the trustees and the election was received with a good deal of enthusiasm among the students.

Professor Miller became well known to the general public last year, when he led the party of investigators who exposed the "spiritualistic" performances of Eusapia Paladino, after she had mystified the scientists of two continents.

Mr. E. S. Stokes, founder of the "Brotherhood of the Imitation of Christ," will address the students of the General Seminary on February 21st. Mr. Stokes, who came of a very wealthy family, abandoned utterly his position and wealth for the work of converting the natives of India, among whom he goes barefoot. There is but one other member of the Brotherhood, which is held in high respect by all the missionaries in India who know of it. Bishop Lloyd, at his recent address to the student body, urged them strongly to endeavor to secure Mr. Stokes.

The Lenten course of sermons at the General Seminary has been announced by the Dean. On Ash Wednesday, March 1st, the Dean; March 8th, the Rev. John Mockridge of Trinity chapel; March 15th, Professor Blodgett; March 22d, the Rev. John M. Page; March 29th, Professor Batten; April 5th, Rev. Dr. C. F. J. Wrigley; April 11th, the Rev. John N. Figgis of the Community of the Resurrection. The annual retreat, which is to be held February 27th and 28th, will be conducted by Father Shirley C. Hughson of the Order of the Holy Cross. Eight services will be held daily, consisting of Eucharist, Matins, Evensong, and Compline, with four addresses and meditations interspersed.

The Rev. John Floyd Steen celebrated the forty-first anniversary

of his rectorship at Ascension Memorial church, West Forty-third street, on Sunday, February 5th, and received many congratulations. This congregation has been his only cure since ordination. The red brick church, built in 1860, is in striking contrast to the many modern buildings in the near-by "theatre district." When built it was in the suburbs. All the houses in the vicinity of Times Square were then small wooden cottages.

A private view of the interior of the Cathedral will be given to a number of young men on the afternoon of Washington's Birthday under the auspices of the Seabury Society, when those present will also be introduced to the Bishop Suffragan-elect, who will speak on Young Men's Coöperation. Canon Jones will act as host.

Dr. Manning has been preaching a series of sermons at Trinity Church on "Creedless Christianity and Some of its Consequences"; which has made quite an impression upon the hearers. The series began at Christmas and ended on the first Sunday in February. Dr. Manning is working hard also on the commission to promote a Conference on Questions of Faith and Order. He spoke before a body of ministers of various denominations on the subject on a recent Saturday at the Murray Hill Hotel, when responses were made of a cordial and sympathetic nature from several sources. He spoke last week also before the "Alliance of Presbyterian Churches Throughout the World" at Philadelphia.

Lenten preachers for St. Stephen's College include the Rev. Samuel Upjohn, D.D., Rt. Rev. Frederick Courtney, D.D., Rev. Hugh Birkhead, D.D., Rev. F. M. Burgess, Rev. H. M. Barbour, D.D., and Rev. W. W. Battershall, D.D. Preachers at noonday services for business people at Trinity Church, will be as follows:

March 1-3—Right Rev. Frederick Burgess, D.D., Bishop of Long Island.
March 6-10—Right Rev. Thomas F. Gallor, D.D., Bishop of Tennessee.
March 13-17—Rev. Samuel S. Marquis, D.D., St. Paul's Cathedral, Detroit, Mich.
March 20-24—Right Rev. John N. McCormick, D.D., Bishop of Western Michigan.
March 27-31—Rev. James O. S. Huntington, O.H.C.
April 3-7—Right Rev. Daniel S. Tuttle, D.D., Bishop of Missouri and Presiding Bishop of the Church.
April 10-14—Rev. J. Neville Flaggis, Litt.D., Community of the Resurrection, Mirfield, England.

The record of attendance, which is kept with great care, shows that during Lent, and including Easter Day, 1910, the services in Trinity Church were attended by more than fifty-one thousand people. This is a far larger number than in any previous year.

IRREGULAR CHURCH-GOING.

TO ONE who goes irregularly to church, it is hard to come into complete touch with the spirit of the service. The importance of its incidental features is apt to be exaggerated, such for example as the manner in which the service is rendered, the character of the music, or the excellence of the sermon; while to the regular church-goer all these matters are more likely to be subordinated to the thought of worship and communion with God. We do not assert that there is no benefit to be derived from an occasional attendance at church, especially where frequent absence cannot be avoided. We are but insisting that at best it must be a makeshift, and an unsatisfactory substitute for the true and normal church life. While it is true, as we have said, that church-going is not all of Christianity, yet it is so typical an act and duty of the religious life that all other duties seem inevitably to suffer, all other spiritual activities to be relaxed, when it is neglected. The regular church-goers are, as a rule, the regular, efficient and reliable church-workers; and, as a rule, they are the people who find their religion a help, a comfort and a reality to them.

We have not spoken of the highest reason of all for regular church attendance, which is, that it is a matter of loyalty to the Church itself and of honor to the great Head of the Church. The motive we have urged appeals to the reason; this one should appeal to the conscience. Both combined would seem to provide considerations ample enough why Christians should not, by any neglect which is humanly avoidable, "forsake the assembling of themselves together as the manner of some is." Good Christian people all, will you not think of this—will you not pray a little over it?—*Oklahoma Churchman.*

THAT SORT OF peace (a passionless peace) which never weeps for a lost world, which never moves a finger to save a soul from its downward course, is a peace of which the Master knew nothing. He had the peace that comes in the midst of conflict. In the heart of the flame there is a spot where no heat is. In the midst of His all-consuming prayer and trial and suffering He had a peace the world could not give. That peace He gives to His disciples. The peace that is dreamy, abstracted, unpenetrable by the woes and the sins of men and women and children is not Christ's peace. It is selfish—which is un-Christlike. It is counterfeit.—*Central Christian Advocate.*

THE BOARD OF MISSIONS AS A BOARD OF STRATEGY.

THE reorganization effected in our mission work by the Canon passed at the last General Convention is on trial before the Church. The different features of administration are, one by one, proving themselves and demonstrating their value, but those most familiar with the purposes contemplated in the new constitution have awaited with deep interest, and a measure of anxiety, the meeting of the Board which took place on February 8th. That practical results have been accomplished in expediting the Church's business by the Executive Committee, superseding the old method of committees in the separate fields, has become increasingly evident in the months which have elapsed since the new constitution came into force, but there was a distinct possibility, which perhaps amounted to a danger, that if the Board were relieved from so much of its routine business and the exercise of its powers between its meetings delegated to an Executive Committee the result might be that not enough remained to constitute an incentive for attendance at the quarterly meetings. Then the Executive Committee would become the real Board, and the Board a somewhat shadowy over-lord of indefinite potentiality.

Whatever apprehension existed on this score disappeared from the minds of those who took part in this Board meeting. It became plain that the Board can and will take hold upon and develop opportunities for a larger service than it has heretofore exercised, no longer contenting itself with the details of the commissary department but becoming in a wide sense the Church's board of strategy. As the meeting proceeded and question after question of serious importance came up for consideration, it was evident that the framers of the constitution were right in believing that the Board, at its quarterly meetings, could do a work of which the Church stands in need and which no other body—nor this body under its old limitations—could accomplish.

All day Wednesday the Board continued its sessions and a full morning session on Thursday was necessary in order to bring to a conclusion the matters which came before it.

The meeting opened with a corporate Communion in the chapel at 10 o'clock on Wednesday morning; and the business session convened immediately afterward in the board room. It was found upon calling the roll that in spite of prophecies that men would not come from a distance, and in spite of an unusual number who were ill, thirty-five out of the forty-eight members were present, and that every department except the Eighth (the Pacific Coast) was represented. This remained true throughout the session, the attendance on the second day being practically the same as that on the first. Five honorary members of the Board were also present.

The Treasurer's report showed an apparent increase over last year of \$87,774.58. This, however, must be qualified by the statement that five months' business are placed against four of a year ago, and that the figure also includes about \$40,000 of parish contributions generally received later in the year, and \$8,000 given to the Forward Movement. The actual increase on the apportionment is something less than \$15,000. It shows, however, an awakening sense of responsibility on the part of the congregations and their disposition to discharge more promptly this obligation.

Reports of the Council of Advice and the Executive Committee were presented to the Board. Such features of them as required action taken by these bodies were ratified; thus, at the expense of less than half an hour of the Board's time, action was completed on the mass of details which has sometimes monopolized the entire session of the Board, to the exclusion of larger concerns.

One of the things accomplished on Wednesday was the setting up in business of the new diocese of Olympia, which has at last so perfected its claim that it becomes entitled to the allowances from the several funds established to aid in the erection of dioceses out of missionary districts. The funds thus made available to aid in the endowment of Olympia were voted by the Board. Later in the session notice was served upon the Board that the district of Southern Florida is the next candidate for diocesan honors and hopes to apply for admission at the General Convention in 1913. A claim has, therefore, been entered for the \$10,000 balance of the Harold Brown Fund, which was devised for the purpose of assisting in the erection of new dioceses from missionary districts.

One of the big questions before the Board was the wisdom of approving a plan presented by the Bishop of Tokyo and

worked out by the Executive Committee, whereby some immediate use may be made of the splendid property purchased for St. Paul's College, Tokyo, through the efforts of a committee in Philadelphia. Seventeen acres of land worth \$50,000 are waiting for buildings, and a college crowded to, and beyond, the limit of its capacity is also waiting. At the same time, from the Pan-Anglican Thank Offering the allotment committee assigned to the Church in Japan \$150,000 for a central theological seminary. Part of this will be used to equip a seminary on the grounds adjoining St. Paul's College property and the rest will be retained for an endowment. The trustees of this fund offer to the College a loan of \$50,000 at five per cent, to run indefinitely, and do not demand a mortgage. This arrangement, at an expenditure of \$2,500 a year for interest, would provide the beginning of the \$150,000 plant needed for St. Paul's College. In the judgment of the Board and of all the business men upon it, this opportunity was too great to be lost, and the loan was authorized under certain specified conditions.

To the great regret of all, at the morning session was presented the resignation of the Bishop of Chicago, who, contrary to his expressed wish, was elected by the General Convention as a member of the Board. Feeling that he could not attend the meetings and perform properly the required duties of membership he reluctantly resigned. The resignation was accepted with regret and the place filled at the afternoon session by the election of the Rt. Rev. Dr. Weller, Bishop-Coadjutor of Fond du Lac.

Another item of business of like character was the confirmation of the election by the Fifth Department as its secretary of the Rev. John E. Curzon, of the diocese of Marquette. Mr. Curzon succeeds the Rev. Dr. John Henry Hopkins, who recently resigned after two years of splendid service. The new secretary is considered by those who know him a man well qualified for his post, the duties of which he will assume March 1st.

Another important question before the Board was the continuance by the Board of the special work among students, and the appointment of secretaries therefor. The secretaries who for two years have had this work in hand, and have been effectively carrying it on, were aided by a private fund in order that the value of the work might be demonstrated. Convinced that this should be continued, the Board passed a resolution providing for the appointment on the staff of two student secretaries—a man and a woman—with salaries paid by the Board.

The most important matter taken up at the afternoon session was the report of a committee appointed at the last Board meeting to consider the message of the President read on that occasion, in which he outlined his ideas as to the scope of the work which the Board should set before itself. In the interval this committee has been actively at work studying along the lines suggested, and the report presented by its chairman, the Bishop of Alabama, was a weighty one. It dealt with our policies in the Indian and the Negro work, the work in scattered and congested communities, the work among immigrants, and the problems of coöperation with other boards and societies. So serious and valuable did the Board find the consideration of this report that after reviewing it in part and passing certain resolutions, it was realized that the subject was much too large to be disposed of at one session. Therefore it was recommended to the committee that they might perfect it along the lines suggested and make it an order of business at the next meeting. Nothing has ever been attempted by the Board of Missions comparable with this report. If the statement of policy can be well worked out and effectively adapted, it will readjust and indefinitely expand the horizon of the Board's activities.

Another departure from former precedent was the encouragement of the presence of missionaries and department secretaries, that they might inform the Board about the special needs and opportunities of their work. Cumbered as it has been "with much serving" in times past, the Board has been compelled to defer and sometimes discourage such representations by individuals. The brief hours at its command were absolutely necessary for the transaction of routine business. Freed now from the greater part of this burden, it is one of the distinct purposes which the Board has in view to furnish an occasion where men who are carrying on the Church's work may come for conference and counsel. In line with this policy the Board devoted about an hour of each of its sessions on Wednesday to listening to the Missionary Bishops of Brazil and Arizona, the Secretaries of the Second and the Fourth Departments, and two of the missionary clergy from the Philippines and Japan. Thus, the Board has an opportunity of coming

into personal touch with the men of the field and the missionaries a chance to be heard before the executive council of the Church.

The most exciting feature of the Thursday morning session grew out of the report of the committee on apportionment. This is usually a somewhat dull and perfunctory affair, and the Board did not manifest more than the usual interest until it was discovered that the committee had reached the unanimous conclusion that it was wise to recede from the position maintained through many years, with regard to the apportionment upon congregations. The report was simply one of progress, as the detailed apportionment for 1911-12 will not be presented until the May meeting and will not become operative until the following September. The committee, however, announced that unless otherwise instructed by the Board it purposed to prepare an apportionment schedule designed to raise \$1,300,000, continuing to use as its basis of distribution the gross receipts, but combining the contributions of parishes, Woman's Auxiliaries, and Sunday schools, making all these applicable on the apportionment.

The effect of this announcement was fairly electric. Certain sections of the Church have long been urging this course of action, and at every General Convention since the apportionment plan was adopted the matter has come up. So fully is this policy believed in by the Bishop of Montana, who was the father of the apportionment plan, that he has continually carried it into effect in his own diocese in spite of the Board's failure to do so. Many of the members present at the Board meeting have long been earnest advocates of this change and expressed themselves most positively as to its wisdom. There were others who doubted whether it was either wise or timely. The discussion was an eager and interested one and occupied a considerable part of the session. At its close a vote was taken, and by a large majority the position of the committee was affirmed, and the apportionment for the coming fiscal year will be prepared upon that basis.

Other matters of rather serious import were discussed at the final session. Among these, a question relating to St. John's University, Shanghai; the election, in accordance with the instructions of the General Convention, of a president for the Seamen's Church Institute of America, and a provision for the appointment of an additional staff secretary or secretaries at the discretion of the President, in consultation with the Council of Advice.

Altogether it was a remarkable meeting and found its fitting climax when the revered Bishop of Albany, for years the honored chairman of the former Board, who, with a remarkable display of his old-time energy, had appeared at the beginning and remained to the end of the sessions, arose and said to President Lloyd: "For years I sat where you are now sitting and you sat here. I have had my doubts about some matters in connection with the reorganization and the institution of the new Board, but I want to say, here and now, that this is the best and the most remarkable meeting of this body which I have ever known. It is the Lord's work, and I thank Him for it."

DEATH OF THE BISHOP OF PENNSYLVANIA.

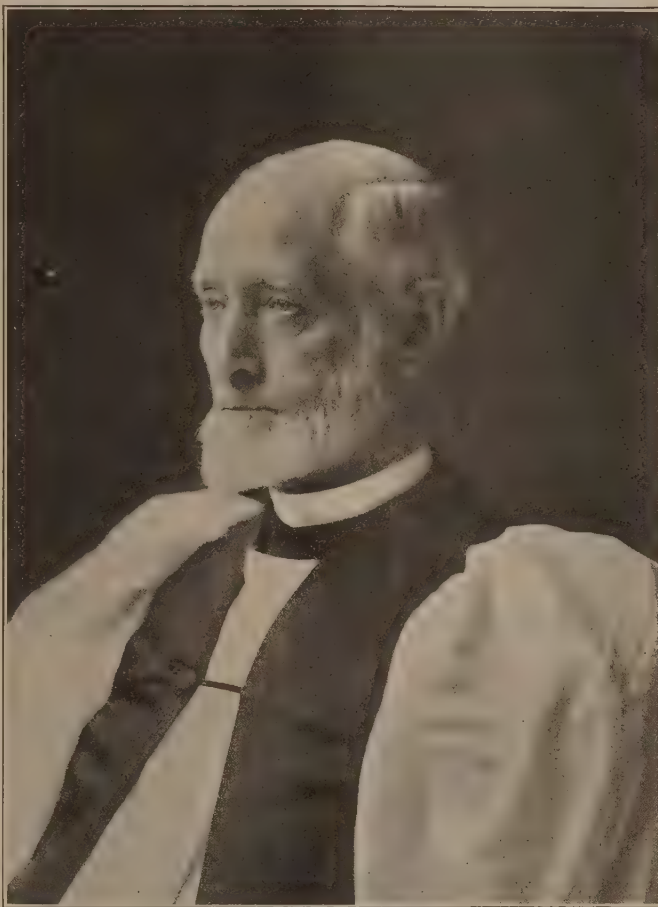
The Living Church News Bureau (Philadelphia, Feb. 14, 1911)

AT noon on Thursday, February 9th, extras of the evening papers in Philadelphia spread through the city the news of the death of Bishop Whitaker, which, though not unexpected, filled with sorrow the people of his diocese and the vast number of friends of all religious affiliations which his long residence and conspicuous service to humanity had won for him in the city. The Bishop succumbed to exhaustion following an attack of grip, which made its appearance a week earlier. A threatened attack of pneumonia was averted, but the patient was too weak to rally. He went into a state of coma on Wednesday night and remained unconscious until his death a few minutes before noon Thursday.

The deathbed scene was devoid of distressing features. The aged Bishop sank calmly to rest, like a tired child going to sleep, and a beautiful expression of serenity immediately clothed his features.

At the bedside were the Bishop's nieces, Mrs. Chester Lyman and Mrs. W. N. Parker; the Rev. W. N. Parker, Dr. Girvin and Miss Marie Fuchslin, the Bishop's attendant, who was indispensable to the Bishop in his blind condition.

The Rt. Rev. Ozi William Whitaker, D.D., LL.D., fifth Bishop of Pennsylvania, was born in New Salem, Mass., on May 10, 1830. It will be recalled that his eightieth birthday coincided with the meeting of the convention of the diocese in 1910, and was made the occasion of a tribute of affectionate congratulation from many sides. He was educated at Middlebury College, from which he was graduated in 1856, and for nearly four years was principal of the high school in North Brookfield, Mass. In 1860 he entered the General Theological Seminary, and upon his graduation in 1863, he volunteered for



THE RT. REV. O. W. WHITAKER, D.D., LL.D.,
Late Bishop of Pennsylvania.

missionary work in Nevada. He was ordained deacon July 15th and priest August 7th, in the same year, by Bishop Eastburn of Massachusetts, and became rector of St. John's Church, Gold Hill, Nev. In 1865 he returned to the East and assumed the rectorship of St. Paul's, Englewood, N. J., but in 1867 was recalled to Nevada as rector of St. Paul's, Virginia City. The following year he was elected by the General Convention, meeting in St. John's chapel, New York, as first Missionary Bishop of Nevada. He was consecrated in St. George's church, New York, October 13, 1869, by Bishops McIvaine, Horatio Potter, Eastburn, Odenheimer, and Joseph C. Talbot.

In 1886 Bishop Whitaker was elected Assistant Bishop of Pennsylvania, and in somewhat less than a year, on the death of Bishop Stevens, he succeeded to the see. In 1869 he received the degree of Doctor of Divinity from Kenyon College, and the University of Pennsylvania, of which he was long a trustee, made him Doctor of Laws in 1898. Bishop Whitaker was twice married; in 1857 to Elizabeth A. Richardson, who lived but a short time, and in 1865 to Julia Chester, whose lamented death about three years ago was a bereavement which the Bishop keenly felt.

As is well known, Bishop Whitaker has been failing in

health for the past two years. An operation upon his eyes for cataracts in 1908 was not so successful as was hoped, and thereafter he was unable to read or to distinguish the faces of his friends. He kept courageously at work, however, holding confirmations and ordinations, and appearing daily at his office, where he transacted the diocesan business with the aid of his secretaries, until last September, since when he has been confined to his house, and much of the time to his bed. In November he resigned most of the episcopal functions into the hands of the Bishop Coadjutor, the Rt. Rev. Alexander Mackay-Smith, D.D., who now succeeds him as diocesan.

The funeral of Bishop Whitaker was held at the Church of the Saviour, West Philadelphia (the Rev. Robert Johnston, rector), on

The Funeral and Interment

Monday afternoon at 2 o'clock. The clergy of the diocese were present, vested, and the Bishops of Albany, New Jersey, West Virginia, Western New York, Bethlehem, Rhode Island, Pittsburgh, Newark, Harrisburg, Washington, Arizona, and Bishop Lloyd joined Bishop Mackay-Smith in honoring the memory of their departed colleague. Archdeacon Nelson represented Bishop Greer, who was unable to attend. The Rev. Thomas J. Garland, secretary of the diocese and Bishop Whitaker's right hand for many years, said prayers with the family at the Episcopal residence before leaving for the church, and at the church Dean Groton began the Burial office, the Rev. Dr. J. DeWolf Perry, president of the Standing Committee, read the Lesson, Bishop Mackay-Smith said the Creed and Prayers, and Bishop Doane said the closing prayers. The hymns were "The strife is o'er," "Now the laborer's task is o'er" and "For all the saints."

The Rev. Henry Martyn Medary acted as master of ceremonies. Fully three hundred priests were in the church, including those of the Armenian, Greek, and Russian Churches who are associated with Dr. Frank at the Church of the Advent, all vested. Eight leading laymen of the diocese were honorary pall-bearers, and the officers of the Sextons' Association of the diocese bore the body. Bishop Mackay-Smith said the committal at the interment, which was made in the Churchyard of St. James the Less, Falls of Schuylkill, where the Bishop's wife was laid to rest a few years ago and where lie also the bodies of Bishop Onderdonk and Bishop Stevens and of Bishop Perry, late of Iowa.

By request of Bishop Mackay-Smith the Bishop's chair in the chancel of every church in the diocese will be draped in black for thirty days. The Clerical Brotherhood adjourned this morning its regular meeting after appointing a committee, of which the Rev. Horace F. Fuller is chairman, to draw up memorial resolutions.

An incident of Bishop Whitaker's last illness which seems worthy of record, is the mutual sympathy and courtesy shown for each other by the Churchmen and the Roman Catholics of Philadelphia, whose venerable and honored Archbishop Ryan, an octogenarian like our own Bishop, lay at the point of death. Bishop Mackay-Smith called at the Archbishop's residence with expressions of sympathy, and prayers were offered for him in many churches of the diocese; and the nephews of the Archbishop, called, at his request, on Bishop Whitaker, and conveyed messages of interest and good will.

OTHER HAPPENINGS IN PHILADELPHIA

PHILADELPHIA, February 14th.

THE death of the Bishop, elsewhere reported in these pages, almost excludes other topics of Church news in this city. The only other events of the week requiring notice are the preparatory work on behalf of the women's missionary jubilee and a meeting of the Executive committee of the Christian Social Union.

In preparation for the jubilee of Women's Work for Missions there were held, from February 6th to 11th, in the chapel of the Church House daily intercessions from 11 A. M. to 4 P. M., members of the Woman's Auxiliary relieving each other from hour to hour in conducting them. The first of the meetings was the illustrated lecture on Woman's Work, by Dr. S. R. Vinton, on Saturday evening, February 11th, followed on Monday by workers' conferences and a supper and rally for young women. On Tuesday a luncheon, limited to 1,500 women, and held in Horticultural Hall, is to be followed by what the announcement calls "denominational rallies." The Church is represented under this head by a meeting in Holy Trinity parish house, under the presidency of Mrs. J. Nicholas Mitchell, at which the speakers are Mrs. J. A. Staunton of the Philippines, Miss Neely of Japan, and Miss Chapman and Miss Scott, two student volunteers. A collection is to be taken for St. Margaret's School, Tokyo. On Tuesday evening there is a final mass meeting in the Academy of Music.

At the meeting of the Executive committee of the Christian Social Union at the Church House on Monday, February 6th, it was decided to defer the annual conference, which is to be held in Wilmington, Del., until after Easter. The committee which was ap-

(Continued on page 530.)

HALE SERMON ON "THEOLOGICAL SEMINARIES"

Dean De Witt Gives Some Thoughtful Ideas on the Subject

QUIET WEEK IN CHICAGO

The Living Church News Bureau / Chicago, Feb. 14, 1911

IT has been a quiet week in Chicago, and little of more than parochial interest has happened. Perhaps the most interesting thing was the delivery of the sermon on the Hale Foundation of the Western Theological Seminary, at St. Paul's Church, on Sunday morning. The preacher was the Rev. Dr. William Converse De Witt, Dean of the Seminary. His subject was the large one of "Theological Education." His statements were awaited with some interest, because it was through his efforts that the special commission of the General Convention was appointed to investigate this subject.

The Dean first took up briefly the history of our seminaries, beginning with the General Seminary, and going on to the other semi-recognized ones, showing the needs they came to fill. He then considered both what should be and what was the equipment required for adequate instruction of this sort. The curricula of the seminaries were then taken up. The Dean emphasized the importance of the more practical and social studies, rather minimized the importance of Hebrew, but showed the necessity of an accurate knowledge of Greek. Last of all, he considered the problem of men to fill the seminaries. He was firm in his belief that a clergy trained and able, even though smaller than might otherwise be secured, was to the Church's advantage. Last of all, and perhaps the most interesting opinion expressed, was that there should be no fees in any seminary, and consequently none of those remissions which are so common under the guise of scholarships. It is wrong, the Dean maintained, to give free instruction as though it were charity. What he advocated was what he called "The West Point System." Just as in the army the pay is comparatively small, the service honorable, and the education given at the expense of the community to be served, so should it be in the training of the officers and defenders of the Community of God.

The sermon will be published in a few weeks, according to the terms of the Hale Foundation, and may then be procured by any desiring a brief and yet thorough summing-up of a vastly important situation.

Accepts Christ Church, Joliet

The Rev. T. DeWitt Tanner has accepted his election as rector of Christ Church, Joliet. Mr. Tanner is at present rector of St.

John's, Grand Haven, diocese of Western Michigan. He was graduated at Albion College, Michigan, and at Garrett Biblical Seminary, Northwestern University, Evanston. Ordained deacon in 1905 and priest in 1907, his diaconate was spent at Albion, Mich., and his priesthood has been entirely given to his present parish at Grand Haven.

News Notes and Personals

The Bishop of the diocese administered Confirmation to a class of five persons at the Home for Incurables a few days ago, and this week is to confirm another class at the Chicago Refuge for Wayward Girls.—Dean Sumner of the Cathedral is confined to his bed with a severe attack of laryngitis.—The largest number of men parishioners who ever met together at the Church of the Redeemer attended the men's dinner there last week. Addresses were made by Messrs. C. E. Field, Courtenay Barber, and Herman Seely, and by the rector, the Rev. Dr. John Henry Hopkins. A men's committee has just been organized in this parish to attend promptly to canvases and similar parish work.—The Bishop of Chicago made the opening address at the annual convention of the Y. M. C. A. for the state of Illinois, at Champaign last week. His subject was, "The Conservation of Young Manhood."—After much discussion it has been decided by the committee in charge of the Lenten Noon-day services to have the speakers selected from among the clergy resident in the diocese rather than to go elsewhere for them. A number of new priests in the diocese will give some novelty to the program, however, which will be issued next week.



REV. T. DE WITT TANNER,
Rector-elect of Christ Church,
Joliet, Ill.

"If you would be well spoken of, learn to speak well of others."

HOSPITAL BURNED AT SEWANEE.

BY THE REV. STUART L. TYSON,

Acting Chaplain of the University of the South.

SEWANEE, Tenn., February 11.

A HEART-BREAKING calamity befell Sewanee and its mission work yesterday afternoon. The splendid hospital, which not only cares for every ill member of our immediate community, but provides free shelter and the very best of medi-

rushed into the burning building, in the heroic endeavor to cut off the flames from the hospital proper. But it was in vain. Inch by inch they were driven back; and at length one great curving sheet of flame burst through the hospital window, and it was realized that all was over. In two hours there remained only the blackened walls, and the operating room a little distance away.

This morning our condition is truly pitiful. Mountaineers' wives in the remote coves who were to have come to the hospital for their confinement must now be attended in their



HODGSON MEMORIAL HOSPITAL, SEWANEE, TENN.—BEFORE THE FIRE.

cal and surgical treatment for the hundreds of desperately poor and neglected mountaineers throughout the lost coves and valleys of the Cumberland Plateau, was burned to the very ground. Only the operating room was saved. The physician and nurses lost everything, and have left only the clothes upon their backs.

At 3:30 p. m. every member of Sewanee was stirred into action by that ever dreaded sound, the booming of the great bell in the Library Tower, which is the call to arms to fight

squalid hovels; the sick waiting for entrance must now be turned away. A few rooms we can fit up in the rectory for the emergency cases, of which, in a wild region like this, there are always so many, but for the pneumonia and fever patients we have now no place.

Earnestly, and with a confident heart, we appeal to all Christian people to help us in our desperate need. To aid in such a charity as this is to do the very work of Christ. To see this morning the worn face of our dearly loved missionary doc-



VIEW DURING THE FIRE.—HODGSON MEMORIAL HOSPITAL, SEWANEE, TENN.

for some loved building. From every quarter poured academic students, theologists, military cadets, professors, villagers, and mountaineers; but armed only with hand extinguishers, what could we do? The entire roof of the nurses' home was afire, a strong wind was blowing, and from the very first it seemed hopeless. But never was a fire more bravely and stubbornly fought. It was for the women and children of the mountains, and our men simply ignored every danger to save for them their one and only refuge in sickness. Led by the new dean of our theological department, himself an experienced fire fighter, they

tor—our doctor who receives for his services a pittance that no clerk in a department store would accept for a minute—would draw tears from a stone. From our heart we ask for your help.

And will some good friends give us two hand-drawn chemical engines with hose, and a dozen fire-axes? Had we possessed these yesterday our building could have been saved. The hospital is partly insured, but we must have a large fund to enable us to rebuild. I have opened an account at the bank, to be known as "The Hospital Fund," and checks may be made payable to me. "He gives twice who gives quickly."

AS OTHERS SEE US—AN ENGLISH APPRECIATION OF A WESTERN BISHOP.

SOME extracts have already been made in these columns from the very interesting "American Sketches," by an unnamed English traveler, which are running through the columns of the (London) *Church Times*. At Trinity Church, Boston, the traveler listened to a sermon by the Bishop of Western Colorado, of whom, and of his sermon, he writes as follows:

"They were mourning John La Farge at Trinity Church, and certainly they had good reason to mourn him, for his discoveries have made Trinity Church famous. Not that Trinity has no other claims. We may feel much in the atmosphere of Trinity Church which has a latitudinarian flavor. Yet it is a great church, with great traditions. I was fortunate on the Sunday I worshipped there, for Bishop Brewster, of Western Colorado, delivered himself of an appeal for his diocese which I shall never forget. It was unembroidered by rhetoric, and for that reason was the more effective. Plainly and straightforwardly he told us of his enormous diocese. There it lies on the fringe of civilization. It is our pioneer country. Our own flesh and blood, who have learned the Catechism in their youth, who have been confirmed probably at the hands of an English Bishop, struggle away there and make their livelihoods. Villages are growing up and becoming towns. Vast areas are coming under the hand of the cultivator. And here, as the Bishop told us, mankind has special temptations. It is not the 'heathenism' of which we have heard so much, but it is the lapsed Christianity, and that surely lies on the heart of Christendom as a special responsibility. In a vast diocese Bishop Brewster and his handful of clergy struggle bravely. They have to travel almost constantly. They have to arouse the people here and there to a simple religious service. And, indeed, they are welcomed wherever they go, by settlers who have not partaken in religious services for many years—sometimes from their childhood.

"It was a winsome and even romantic story which was told thus from Phillips Brooks' pulpit. It told us of the struggles of the little band of priests in that huge diocese. It described for us how the financial situation lay; the American Church gives a liberal grant to the work, but it is awfully insufficient. 'I will not have my clergy underpaid,' said Bishop Brewster, with a ring of defiant pride, and he threw back on the cultured and luxurious East the moral responsibility for the pioneer civilization of the Far West. But there was another note in this strong sermon. I have heard many sermons now, in churches of many varieties, from Staten Island to Chicago. Possibly I have been unfortunate, but only one of them has laid stress on the fact that it is God who doeth these things. This one sermon was Bishop Brewster's. All the others, in one form or another, have bidden me think that if American Churchmen would only arouse themselves, they could make the world the footstool of Christ. It is not surprising that in this portion of a wonderful country where the conquests of man are so great, the theological temper should be inclined to trust overmuch in man. But it is a perilous position. He who came to talk to us from the Far West, the youngest Bishop of the Bench, the strongest of them all, told us that it is only in the power of God that such things can be done. He was not obsessed by the wonders of the East and the Middle West. He knew, away in that pioneer country, the weakness of men."

WOMEN LICENSED IN THEOLOGY.

AN account is given in the (London) *Church Times* of January 27th of the conferring of degrees upon several women by the Archbishop of Canterbury, in Lambeth Palace chapel on January 17th. It is particularly interesting to American readers by reason of the fact that one American Churchwoman, Mrs. Caroline Bacon Coleman, was among those who received the degree. That degree is entitled "Student in Theology" and is a mediaeval degree, which had fallen into disuse and has in late years been revived by the Archbishop for the purpose of conferring upon women who were thoroughly trained in theology, a degree signifying their fitness for teacher training. The diploma is never conferred *honoris causa*, but only after careful scrutiny into the fitness of a candidate.

The standard of requirement is "approximately that of the Honors Schools of Theology in Oxford and Cambridge." Systematic study under the guidance of experts is required, to be followed normally by examination in three compulsory and at least two optional subjects to be selected by the candidate from a prescribed list of some scope. The compulsory subjects are Old Testament, "Introduction and Subject-matter," New Testament, the same including knowledge of New Testament Greek, and Church Doctrine studied historically to the end of the fifth century. In certain alternative cases, proof of proficiency may be offered by means of theses, or published work. Evidence of capacity for teaching is also required.

At this recent service Mrs. Coleman and the Mother Superior of the (English) Community of the Holy Family re-

ceived the degree after having presented theses, while six other women, including three who are engaged in teaching, received it after examination. Among the latter is Miss Langdon, now on her way to take up educational work in the S. P. G. College at Rangoon. All of these except Mrs. Coleman were present at the service, and the latter received her degree *in absentia*.

Addressing the candidates and others of the congregation who had gathered in the chapel, the Archbishop spoke of the movements that had gone out into the world from the historic place in which they were gathered, which for "nearly seven hundred years had been the centre of all sorts of movements in the changing life of our nation and our Church." Among these he mentioned the fact that to this chapel Wycliffe was summoned when the question of the diffusion of the knowledge of the Bible was being tested.

"Here, right through Reformation times, not a few of the more thoughtful efforts of the Reformation had their place, where Cranmer took a leading part in the compilation of the Book of Common Prayer. Lambeth then is the place of all others for the thoughtful study of the needs of the times, to impart sometimes a stimulus, sometimes a warning, now as in the past. Here it was that the consecration of Matthew Parker took place; and then in the Laudian period with its strifes and difficulties, its wrongs and its rights, Laud's hand was seen in every portion of it. We have the story told by his own hand with deepest pathos, of that scene before he left this chapel for his prison in the Tower. It was within the walls of this chapel that the Non-Juror Controversy took its rise. All through, something here has been done, thought out, adventured, which was to meet some need of the Church and nation of that hour. Then, after a period of quietude, a new start was made—America received its Bishops. Though the first American Bishop was consecrated in Scotland, after that most started from this place. From this spot where I stand, said the Archbishop, more Bishops in all probability have been sent forth than from any place but one in Christendom. Now consecrations are infrequent here, for the enthusiasm is so great that we have to go to our great Cathedrals, but this place is invrought with all that belongs to great starts and great beginnings. When at those conferences of Bishops, the Church is gathered here to take counsel for her work in the world, then this chapel is the centre where they meet for daily prayer for guidance before beginning the work of each day."

It is felt that this recognition of the place of women among teachers of theology is a great gain in the practical work of the Church.

OTHER HAPPENINGS IN PHILADELPHIA.

(Continued from page 528.)

pointed at the previous meeting to investigate the need of a reformatory for women in the state had arranged to have Mrs. Martha Falconer, superintendent of the Girls' House of Refuge, Darlington, Pa., address the meeting on the subject, and Mrs. Falconer presented conclusive arguments and facts showing the need of such an institution. The Executive committee voted to endorse and urge the passage of the bill now before the legislature providing for a reformatory. The subcommittee on the promotion of arbitration was authorized to issue a leaflet for the information of Church people on that important subject.

The monthly meeting of the Church Home for Children at Angora was held at the Church House, on Tuesday, February 7th. It was reported that the Home had enjoyed unusual immunity from sickness this winter, perhaps owing to the fact that a system of outdoor play and exercise had been carried on even through the winter months. During the autumn Miss Perot taught the children to play basket-ball on the lawn, and later other games were introduced and two open-air classes in gymnastics.

A deputation from the University of Pennsylvania consisting of Provost Smith, former Provost Harrison, ex-Governor Pennypacker, Samuel Dickson, Joseph G. Rosengarten and Samuel F. Houston, attended the funeral of Bishop Whitaker and the University flag was hung at half-mast in recognition of the twenty-five years of service as trustee.

The announcement made in some of the papers of bequests in the will of Mrs. Mary Ann Lee to Calvary Church, West Philadelphia, and the General Clergy Relief Fund, is unfortunately not true, as the legacies now appear to have been revoked by a codicil added to the will in 1907.

The Rev. Robert Johnston of the Church of the Saviour and the Rev. J. Alan Montgomery, D.D., of the Divinity School have been among the recent preachers at the University of Pennsylvania.

The newly consecrated Bishop of Arizona preached on the needs of his field at the Church of the Holy Trinity on Septuagesima Sunday.

"BY FRIENDSHIP I mean the greatest love, and the truest union of minds of which brave men and women are capable."

"WHO AIMS at a star shoots higher far than he who aims at a tree."

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

IN the death of the Bishop of Pennsylvania the cause of social service under Church auspices loses one of its earliest, wisest, and best friends. Practically from the beginning Bishop Whitaker has given aid, comfort, and advice to those who have been working to bring Churchmen to a realization of their social obligations. A frequent speaker at the meetings of the Christian Social Union, of which he was a long-time member and also officer, he supported every movement within the Church at large and in his own diocese looking toward social and civic uplift.

Moreover, he was a member and a contributor to such organizations as the National Municipal League and a constant supporter of local movements in the same behalf. He was active in the settlement of the street car strike of 1896, and notwithstanding his failing health and strength, he took a positive stand for conciliation and arbitration in that of a year ago.

On my way home this evening I fell in with a Roman Catholic friend. We spoke a few words concerning the death of Archbishop Ryan of the Roman Catholic diocese of Pennsylvania, and then the conversation turned to Bishop Whitaker, concerning whom the judge said: "He was a good man and we all shall miss him greatly. He was a good shepherd."

What more needs be said other than to repeat the age-long prayer that God may grant him eternal rest among the saints and elect, and that he may enjoy their companionship in everlasting life: through Jesus Christ our Lord. Amen.

THE ST. LOUIS CITY CLUB has recently published a classification of its members. Of 748 reported upon, 147 are lawyers, 75 are merchants, 62 are bankers and brokers, 40 are real estate men, 38 are physicians, 21 are newspaper men, and only 6 are clergymen.

THE MARYLAND Committee on Social Service consists of: Rev. James K. Smiley, Annapolis; Rev. Herbert Parrish, Baltimore; Rev. R. F. Humphries, Baltimore; Mr. J. Smith Orrick, Riestertown; Mr. E. Allen Lycett and Dr. Robert Atkinson, Baltimore.

COST OF MUNICIPAL GOVERNMENT AND GROWTH OF POPULATION.

This being the year of the taking of the decennial census, the newspapers and periodicals generally have been filled with statistics concerning the cost of municipal government and the growth of population. In addition, the Census Bureau's annual reports have furnished the usual quota of interesting figures:

The Bulletin issued on July 7th last showed that \$405,000,000, had been spent in 1908 in maintaining and operating city departments of the 158 cities having an estimated population of 30,000 or more. The maintenance of schools and the protection of light and property by the police represented 55 per cent of this total. For the whole group of cities the average per capita expense for schools was \$4.70, for police departments \$2.25, for fire departments \$1.72. The increased cost of maintaining governmental departments of cities in recent years is illustrated by the fact that in 147 cities of over 30,000 population in 1902 the cost was \$13.36 per capita, while for the same cities in 1908 it was \$16.81. The financial transactions of the 158 cities involved the receipt and expenditure of more than \$1,250,000,000. Payments amounted to \$1,284,000,000 and receipts to \$1,336,000,000. The excess of the receipts over payments was due to large loans by cities during the year, and is reflected in the cash on hand at the close of the year.

Expressed in per capita averages the cities with over 300,000 population with the highest expenses were Boston, \$27.58, New York, \$24.71, and Washington \$24.63. Those with the lowest were New Orleans \$12.76 and Baltimore \$13.34. As indicated by the net interest columns, the cities of over 300,000 population with the best credit rates were Detroit 3.37 per cent., Boston 3.64 per cent., and Philadelphia 3.79 per cent. The cities with from 100,000 to 300,000 with the high credits rates were Indianapolis 3.49, Cambridge 3.56 and Worcester 3.69. In the class of cities of less than 100,000 Somerville, Mass., leads with 3.69. From the figures published by the Census Bureau it is to be noted that Detroit, Indianapolis, and most of the Massachusetts cities can borrow money on extremely

favorable terms, while most of the southern cities and New York have to pay materially higher rates. The length of time that bonds have to run had some effect upon rates of interest the cities have to pay for the use of money.

Payments on account of outlays for new purposes or new work by the 158 cities above mentioned amounted for 1908 to \$275,003,-695, as compared with \$244,117,298 in 1907. Over one-third of the 1908 expenditures was paid by New York City. The figures are as follows: New York, \$83,417,149, Chicago \$18,093,986, and Philadelphia \$14,473,184.

The total net indebtedness of the 158 cities at the close of 1908 was \$1,718,000,000, and of this amount 39.8 per cent., or \$684,000,-000, is credited to New York City alone. That city had more than seven times the indebtedness of any other city and more than one-half the total of the 29 largest cities of the country. The per capita net debt of New York City was \$157.74 and the only other cities having a per capita net indebtedness of over \$100 were Cincinnati, Boston, Galveston, Portland, Newton (Mass.), Pueblo (Colo.), and Pawtucket. The increase in the net debt for the fiscal year 1908 was \$185,877,856, as compared with a total increase for 1907 of \$120,930,631. As the census report pointed out, in any discussion of indebtedness it should be remembered that the value of public improvements, and especially the amounts expended on public service enterprises, should be taken into consideration. Many cities own their water works, some their lighting plants, and a considerable proportion of the indebtedness of such cities may be incurred in the purchase or construction of such plants. Thus in New York City 36.9 per cent. of the total debt, a much larger percentage than that for most cities, has been issued for the acquisition and extension of such public service enterprises as the water supply systems, toll bridges, and so forth, which enterprises are self-supporting.

As showing the growth of municipal expenditures the Bureau of Municipal Research has prepared a comparative table of the increase of municipal expenditure with the increase of population to show what the action of the Board of Estimates and Apportionment in limiting the expenditures for next year to the present year's figure means. This is the table:

	PER CENT		PER CENT
Increase in city's population	38.68	Brooklyn and Queens	109.29
Property values	52.23	The Bronx	89.80
Total budget	79.69	Manhattan and Richmond	71.45
Health department	160.32	Fire department	68.43
Law department	160.32	Correction department	66.67
Charities department	101.63	Street cleaning department	49.69
Finance department	99.56	Tax and assessment dept	47.59
Education department	95.82	Police department	33.39
Park department (all)	83.60		

MUNICIPAL CO-OPERATION.

Boston's best contribution during the year just closed has been the application of the principle of federal union to many, in fact nearly all, of the scattered efforts towards social development in the city. This has come about through the "Boston 1915" movement, the Boston Social Union (a settlement federation), the United Improvement Association, and the comprehension in the Chamber of Commerce of all the business organizations in the city. This movement will have two very important results. It will tend strongly to build up a real, organically sane and sound community life, which will inevitably express itself much more wholesomely in its political and municipal aspect. In the second place, it is bringing forward some of the rear detachments of well-meaning but negative citizenship which in due time will be enough substantially and permanently to throw the balance of power in the direction of better things.

LOS ANGELES' EXPERIENCE WITH THE REFERENDUM.

One peculiar issue was brought out with reference to the referendum during the past year in Los Angeles. When its council passed an ordinance lowering electric lighting rates, the company proceeded to get signatures on a referendum petition. The charter provision was so drawn that it was possible for them to hang up the ordinance until an election should come around, which might mean six months or a year. To fight that, which meant a difference of ten thousand dollars a month to the citizens, the Municipal League got in with another referendum petition, which would enable the council to double up the referendum election with another election that was coming along immediately. Thus the city was compelled to use a referendum to defeat a delay which the unfriendly referendum of the companies might have caused. This illustrates one of the difficulties that has to be faced by the direct legislation plan.

"SCRAPS its employes" is the way a speaker recently described the policy of some large employers of labor.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SWEDISH CHURCHMEN AND THE AUGUSTANA SYNOD.

To the Editor of *The Living Church*:

A RECENT letter in your columns from Mr. Foss of Brockton, Mass., expresses the opinion that I am not entirely informed as to the merits of the Augustana Synod's case against us, and further he evidently considers us deeply in error for adopting Swedish vestments for the purpose of deceiving the incoming Swedish immigrant. It would be quite evident where he had derived this impression, even if he had not explicitly stated the fact of his intimacy with successive Lutheran pastors in Brockton.

Now what are the actual facts? We have permitted such of our Swedish clergy as desired to do so, to wear the vestments they were accustomed to in Sweden. But our Church, as a Church, has never officially dealt with the subject at all, nor has it even been officially presented to her. Our Swedish clergy are without exception Swedish born, and have been used to these vestments all their days. Had they sought for permission to wear them here in America from the Swedish Lutheran bodies, they would have been denied that permission. The Swedish Lutherans in America do not use the vestments of the Mother Church, save only the short "bands," as we used to call them, which were as familiar to me in my childhood in our own Church as they are to-day to all Swedes. It would be quite as fair to say that the Swedish priests in Sweden wear chasubles to deceive the Roman Catholics as to say that the purpose of our Swedish American clergy is deception. No deception would be possible if it were intended. Our priests wear them because they learned to love them in Sweden, and Augustana does not permit her clergy to wear them.

Let me touch on a related subject. Our Church, as far as I am aware, has never given herself out as the representative in this country of the Church of Sweden. I know that Augustana thinks we have done so, and repeatedly expresses her grievance on this score. I cannot be sponsor for what our Swedish clergy may have said, nor do I claim to know all that they have said. I only know what they have said to me, and what they have published. This is what it amounts to: that taking the spirit of our Church into account as well as its constitution and working theology, it seems to them more fairly representative of the Church of Sweden than does the Augustana Synod. I never heard any of them claim more than this, as matter of experience with them. They came to America and looked with Swedish hearts for a spiritual home. They did not wish to change their faith and order. They express the feeling that with us they found themselves at home without necessity of changing their fixed ideas or honored customs. Those of them who tried Augustana first say they did not feel at home in that fellowship.

Augustana insists that only those who cease to be Lutherans can honestly worship in or seek our fellowship. This is a matter of opinion on their part. The Swedish ecclesiastics I have known do not seem to think so. They seem to think no wrench necessary to adjust oneself to our faith and order. And a position like theirs simply blinks all the historic relations of the past. There were over 200 years of friendly relations between the Churches before the Augustana Synod came into being. Augustana is now fifty years old, and whatever breach in the former relations has been made, if any, has occurred near the conclusion of these fifty years through the active labors of the Augustana and not by the will of the Swedish Church. I do not concede that there has been any breach, though I admit that the repeated and continuous attempts of Augustana to make one have seriously prejudiced thousands of Swedes here and abroad against us.

Further and finally as to the question of representation. It was explained to me in Sweden that by their theory, rising out of their state connection, they can have sister Churches or daughter Churches abroad, but they cannot have representative Churches. Their authority does not reach so far. Augustana does not recognize the Mother Church as having any more authority over her than we do. They want all the members they can get from Sweden on their own terms. They are prepared to go somewhat further to get these members than I would be. But representative in an official sense they cannot be. The immigrant is free to judge, and if he decides, as thousands of Christian gentlemen have done, that he feels from the first at home with us because we do not ask of him useless sacrifices, but pay honor to his home traditions, it may freely be left to him to say whether we are representative in the only other possible sense; whether we represent naturally in spirit and doctrine what he was brought up to honor and cherish. The

Augustana press just now is full of bitterness against our Church and against me in particular, but from the Church of Sweden I am continually receiving tokens of love. It is the Spirit that counts; and lest I should betray that great national Church in the mother land which I am trying to interpret, I must beware how I cherish any bitterness toward any other Christian. Toward our own Church, however, my only criticism can be, not that we have tried to shepherd the Swedish immigrant, but that we have not tried to do it. If our little nothing has roused such indignation, why not do our best to deserve it? We would have ten times the chance to effect something substantial in Sweden, if we had ten times the Swedish membership. Our record, honorable enough to individuals, as a Church record is absurd.

G. MOTT WILLIAMS.

[The discussion of this subject is now at an end.—EDITOR L. C.]

ST. STEPHEN'S COLLEGE.

To the Editor of *The Living Church*:

FOR thirty years I have known that the Church had an institution somewhere down in New York state, called St. Stephen's College. A few weeks ago I spent a Sunday there; and my mind has not been at rest since that time. I think there is no educational institution in the United States that makes so strong an appeal to Churchmen as this one. It is the most needed institution conducted under the auspices of the Church. It is the only college of arts whose chief business it is to educate postulants, preparing them for candidateship. It is the only high grade "Preparatory Department" to a thorough Theological Seminary curriculum now existing in America. Its sisters are all dead—Jubilee, Kemper, Vermont Episcopal Institute, Griswold, Racine. If it were given the support it deserves, it would be possible to make it in fact the preparatory school for all of our theological seminaries, making it practicable to do away with the makeshifts which most of our seminaries feel compelled to conduct. Though half a century old, located within three hours of New York City and an hour of Albany, save for its magnificent \$90,000 library building it has the appearance of a neglect that has characterized every one of the Church's colleges since the Revolutionary war. It has about \$100,000 endowment, some good buildings that need renovating, and a fair amount of ground. Under the present able management of Dr. Rodgers the college has been nearly filled with a class of students who appeared to me to average as well as those I met at other colleges. There are sixty of them; and three more will fill the present capacity. But the endowments are so meagre that current deficits are enlarged with the number of men. Nothing but the self-sacrificing loyalty of the faculty, and the *esprit de corps* of the student body enables the institution to go on in its heroic work, bearing the consciousness of neglect. I heard not a single complaint from any one; but such words as these: "I wish we could take more men on free or partial scholarships, but we are running into debt unavoidably, and all we have is just that \$100,000 capital." "The fellows need a gymnasium. It is pretty hard getting enough exercise when the snow is everywhere." "The cost of coal is so heavy that the library is a bit chilly this morning." "If we had a central heating plant every one could be more comfortable, and a great saving in fuel could be made." "We need either a gas or electric light plant. The oil lamps are a good deal of a bother, and they make a bad odor in the chapel."

Now if this Church is going to have a part in the policy that has been characteristic of the Church at large through the centuries past, it is really time that she should begin in this country really to "foster learning." And one of the best places to begin is St. Stephen's College, Annandale, N. Y.

Western Theological Seminary,
Chicago, February 11.

WAR. C. DE WITT.

[The editor, having also had recently the pleasant opportunity of spending a Sunday at St. Stephen's, gladly echoes Dean De Witt's view as to the magnificent work being done at St. Stephen's and as to the deplorable injustice of permitting that work to be done under such serious handicaps. The work of Kenyon and the University of the South, however, should not be overlooked in appraising the educational assets of the Church both in preparing for theological training and in giving college education to others. Each of these three institutions eminently deserves better treatment at the hands of the Church.]

THE PURPOSE OF THE APPORTIONMENT.

To the Editor of *The Living Church*:

A BISHOP in the Middle West, a rector of a famous New York parish, a vestryman and a rector of a large eastern church, a layman in a large Chicago parish, the president of a Woman's Auxiliary in the Middle West, have all, within the knowledge of the writer, and some of them directly to the writer, complained of their apportionment being raised because they had shown their ability to give more than the sum previously asked of them.

The attitude of these people demonstrates the very general misunderstanding of the Apportionment. Until this is corrected it is

evident that the growth of the missionary work of the Church through the Apportionment system will be very limited.

Let us try to state the matter so plainly that the willing as well as the unwilling givers may fully understand it.

The amount apportioned each year represents the minimum sum that the Board must receive from the congregations all over the United States, in addition to the gifts of the Woman's Auxiliary, the Sunday schools, income from investments, etc., in order to pay the appropriations made to maintain the existing work of the Board.

To arrive as nearly as possible at an equitable method of distributing the apportionment, the committee for that purpose study the diocesan journals, analyze the parochial expenditures, and then allot a certain amount to each diocese, proportioned to the wealth of the diocese as shown by parochial expenditures. A sliding scale of proportion is used by which the wealthier dioceses are asked proportionately for a larger percentage than the smaller or poorer dioceses.

This seems to be the only practicable method, but it is, after all, only a mechanical means of suggesting the minimum sum that each particular group of communicants can or should give.

The real ability of a congregation or a group of parishes to contribute for the spread of the Gospel is known only to themselves. When therefore they frankly acknowledge their ability (whether wholly or even partially) by raising more than the minimum sum suggested, surely it would be eminently fitting that the Board or the diocesan committee should gladly note this condition and thereafter ask such a diocese or parish to continue contributing on that basis or even to do a little more, if they really can.

To feel aggrieved at an increase in their apportionment would seem to indicate either that the offerings had been grudgingly given, which is hardly credible, or that the contributors still fail fully to understand the plans adopted by the Board.

Increased gifts ought to precede, and certainly must accompany, progress and growth.

The stockholders or members in our great corporation, The Church, should be urging their directors, the Board of Missions, to expand the business, to increase the staff, to publish the glad tidings, rather than requiring the Board to reject appeals, to curtail expenditures, and to turn a deaf ear to the cries from Macedonia.

Chicago.

WILLIAM R. STIRLING.

LLOYD'S CLERICAL DIRECTORY FOR 1911.

To the Editor of *The Living Church*:

THE clergy are so generally appreciative of *Lloyd's Directory* as its importance as the only work of reference of its kind for the clergy of the Church published, that returns for the 1911 issue, which has been promised for May, are coming in well. Some of the clergy are negligent and some have refrained from ordering (though they wish the book) on the plea that as the last issue was reduced in price, after publication, the same will be the case with this. We however assure the clergy and laity of the Church that this reduction in price was unwarranted and unauthorized. The price of the *Directory* remains as it has been, with a reduction to those who send in their order with their returns. The large number of orders for the book coming in from wardens and vestrymen, especially from those whose parishes are vacant, proves the importance of the work, in this regard to the clergy.

LLOYD'S CLERICAL DIRECTORY.

THE "PROTESTANT SUCCESSION" IN ENGLAND.

To the Editor of *The Living Church*:

IN your issue of the 21st ult. a correspondent says: "It is not only remarkable, but significant, that in no official act is the Church of England committed to the term Protestant." As your correspondent no doubt knows, the British sovereign is the official head of and must by law be a member of the Church of England, and for some centuries the "Protestant succession" has been a constitutional principle. Precisely how a member of the Church of England, such as King George V., can fulfil the requirements of the Protestant succession, by which the male descendants of James II. were barred from the throne, without being a Protestant, is not readily seen, and if the official head of the Church is Protestant, then the Church of England must be such. The fact that it is a Christian Church is not expressly emphasized—something goes without saying.

CHARLES MINOR BLACKFORD, M.D.

Stanton, Va., February 8, 1911.

PRAYER FOR THE CHURCH.

To the Editor of *The Living Church*:

MANIFESTLY there are grave conditions facing the Church just now, and whatever actions may be contemplated by persons who note these conditions from different points of view, yet there is one action to which all views must agree, and in which all devout people may participate. It is the action of prayer for Christ's holy Catholic Church. I know of no prayer better adapted for uniform use than that of Bishop Lancelot Andrews (A. D. 1626)

which I trust you will print with this. I am informed that it is printed in the devotions of the House of Bishops, and is frequently said there. Therefore it has our Bishops' approval.

"Bless, O gracious Father, the holy Catholic Church: fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it; O Thou Holy One of Israel, through Jesus Christ our Lord.

"Jesu, hear; Jesu, bless; Jesu, answer our petition, for Thy Mercy's sake. Amen."

I am printing this prayer in considerable numbers as one of the series of leaflets I distribute, and will be glad to supply it gratis in small quantities.

M. M. MOORE.

Santa Barbara, Cal., February 4, 1911.

THE THEOLOGY OF THE CAROLINE DIVINES.

To the Editor of *The Living Church*:

IN my letter published in your issue of December 17th last, I stated that the Anglo-Catholic divines acknowledged themselves Protestants, whereupon one of your correspondents in your issue of December 24th, page 268, sought to weaken the force of that fact by the assertion that those divines "understood the word 'Protestant' to include such things as the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, and the Use of Incense." It was in rebuttal of this statement that I said in my letter of December 29th, "that neither Eucharistic Adoration, nor Sacramental Confession, nor the Objective Presence, nor Seven Sacraments, could claim the support of those divines." Thus the challenge which gave rise to this controversy really came from the Rev. E. D. Weed, and not from me. This affirmation of mine is now called in question by several esteemed writers in your issue of February 4th. Let me, then, justify, as I think I can, my statement, taking first the teaching of Jeremy Taylor.

SACRAMENTAL CONFESSION.

Father Hughson stumbles at the term "Sacramental Confession." But why? It is a familiar technical term signifying confession considered as a sacrament, or the sacrament of penance. This is what I affirm has no support, so far as I have been able to find, in the writings of Jeremy Taylor.

Now Father Hughson believes in the sacrament of penance, and strange to say, he admits in advance that Bishop Jeremy Taylor is against him in that. He says, "We Catholics, though the weighty authority of Bishop Taylor be against us, do indeed believe that penance, that is, confession of sins to a priest, followed by absolution, is a true and proper sacrament." I might, therefore, drop the matter here and claim that my critic has confessed judgment. But let us look into it more closely. I think it may be fairly said in the words of a learned Anglican divine, that the clergy to whom I refer hold "that our Prayer Book recognizes a power given to its priests of privately and personally forgiving sins by a form of words, and that that is the ordinary and most sure means of pardon which no man can safely or wisely neglect; and that private confession is so closely connected with it as a necessary condition that it partakes of its character as a necessary means of pardon." "They tell young boys and girls that the safest preparation for the Holy Communion is the disclosure to a priest of every sin they have ever committed . . . as an essential part and condition of a solemn sacramental conveyance of actual pardon through words spoken by the priest standing in the person of God, and forgiving sins with the same power God Himself would exercise if He were again to descend upon earth." (Father Hughson may recall the words of the Abbé Gaume, whose *Manuel des Confesseurs* Dr. Pusey adapted for the use of his followers: "The Priest, mighty as God, can in one moment snatch the sinner from hell. . . . God Himself is bound to adhere to the judgment of the Priest." This is the way Bishop Samuel Wilberforce of Winchester understood the matter. He says, "The tendency of the doctrine now put forward on this subject is to exalt the use of confession into a necessity of Christian life. . . . It is now sought to establish that habitual confession is almost necessary for the leading of the highest Christian life. This leads on rapidly to the old habit of believing that private confession of sins to the Great High Priest is insufficient, and without confession to a priest a man cannot be sure of pardon, and especially cannot draw near to God in the Holy Sacrament. Now, of this, I will say that this system of confession is one of the worst developments of Popery."

Now my esteemed critics have brought forward a number of passages from Jeremy Taylor on the subject of private confession, not one of which establishes the agreement of that great divine with the doctrine of Sacramental Confession. May I respectfully suggest that they have mistaken the issue? I have not denied, I could not deny, that the Anglo-Catholic divines recognized the use and value of private confession in certain cases.

It may be well to dwell for a moment upon the change that took place at the Reformation in the Church of England on this subject. Dr. Moberly says: "The Reformers wished deliberately to substitute one ideal for another. Auricular Confession had been a part of the normal ideal of a pious Christian life. That was what they wished

to alter" (*Report of the Conference at Fulham Palace, 1902, p. 64*). They did not declare it unlawful or unprofitable, but they ordained that it must not be exalted into a sacrament, or held generally necessary or binding upon all men. It must no longer be compulsory but voluntary; no longer the rule but the exception; no longer habitual but occasional. Penance must no longer be counted a sacrament of the Gospel. Public confession and absolution was henceforth to be regarded as the chief and normal way by which to find comfort and peace, but provision was made for exceptional cases and the opening of grief to the pastor. But Lord Halifax, who may be taken as a fair representative, as he is the most distinguished leader of the "Catholic" party in England, said at the Fulham conference, "Confession should be the rule in the Christian life." Now most of the quotations from Jeremy Taylor by your correspondents on the subject of private confession refer to those exceptional cases—cases of troubled consciences; cases of persons heavy laden with their sins; cases when one particular sin lies heavy upon the conscience. But I did not deny that Jeremy Taylor believed in the use of private confession, and I am no way concerned here with the great Bishop's teaching on that subject, except to sustain the point that he does not teach Sacramental confession. Greatly as I admire the Anglo-Catholic divines, I make my own the familiar resolve: "*Nullius addictus jurare in verba magistri*." I hold, therefore, that the passages quoted by my courteous critics are not relevant to the issue.

Let us approach the subject from another point of view. It will be admitted I think, that sacerdotal judicial absolution is included in Sacramental confession, as held and practised by the Catholic clergy. The principal of Pusey House speaks of "the gift of a Divine Tribunal which judges of the applicability of the forgiveness" (*Report of Fulham Conference, 1902, p. 19*).

But Jeremy Taylor distinctly repudiates this. In proof I cite the following passages from his treatise on Auricular Confession:

1. "That confession to a priest is a doctrine taught as necessary in the Church of Rome, is without all question; and yet that it is but the commandment of men, I shall, I hope, clearly enough evince" (Section XI., p. 9).

2. "The priest's power is declarative, not judicial; the sentence of an ambassador, not of a judge" (*Id.*, p. 24).

3. "St. Ambrose affirms the priest's power of pardoning sins to be wholly ministerial and optative, or by way of prayer . . . There is no proper judicial power" (*Id.*, p. 25).

4. "Therefore we find in the old penitentials and usages of the Church that the priest did not absolve the penitent in the indicative, or judicial form" (*Id.*, p. 26).

5. "No man had ever dreamt of a judicial power of absolution" (*Id.*).

6. "There is no necessity declared in Scripture of confessing all our sins to a priest, no mention of Sacramental penance or confession" (*Id.*, p. 30).

7. "St. Paul commands every one that is to receive the Holy Communion 'to examine himself, and to let him eat'; he forgot, it seems, to enjoin them to go to confession to be examined!" (*Id.*, p. 31).

8. "Certainly men lived better lives when, by the discipline of the Church, they were brought to public stations and penance, than now they do, by all the advantages, real and pretended, from auricular confession."

9. He quotes St. Chrysostom: "Declare unto God alone thy sin, saying, Against Thee only have I sinned . . . and thy sin is forgiven thee"; adding, "It is plain that he not only speaks against the public judicial penance and confession; but against all, except that alone which is made to God" (*Id.*, p. 45).

10. He inveighs with indignation against the practice "that all men and all women should come and make the priest's ears a common sewer to empty all their filthiness"; and continues: "All this filthy communication is therefore intolerable, . . . it not only pollutes the priest's ears, but his tongue, too" (*Id.*, p. 33. [We can imagine his indignation against that famous book, *The Priest in Absolution*, of which the Archbishop of Canterbury said in 1877, "It is a disgrace to the community that such a book should be circulated under the authority of clergymen of the established Church"; which, however, was circulated with the approval of the Society of the Holy Cross.]

May I, then, again suggest, with great respect to my esteemed critics, that they have quite mistaken the point at issue? The one thing I have contended for is the Protestant position of the Anglo-Catholic divines, and the question immediately before us is whether the teaching of Jeremy Taylor on the subject of confession is inconsistent with the Protestant position. My critics bring forward a number of passages in which he and others commend the practice of confession to a priest. Now, I am not concerned to consider how far the teaching of these divines on the subject of confession is in accordance with the Holy Scriptures and the teaching of the formularies of the Anglican Church. My one contention is that they do not support the practice and doctrine of *Sacramental confession*; in other words, the Sacrament of penance as administered, for example, by such leaders of the "Catholic" school as were Dr. Pusey and Canon T. T. Carter.

I suppose it will not be denied that Luther was a Protestant, and yet Luther, in his shorter catechism, has much to say about

private confession and absolution. I may point out that the Prayer Book put forth in 1883 by the General Lutheran Conference, contains the following: "It is easy to recognize that the Roman method of Auricular confession cannot but become an insupportable oppression and a torturer of consciences, while the Lutheran method of private confession contains an inexpressible comfort and blessing."

I suppose also my critics will not deny that I am a Protestant, and yet on Sunday last, I gave to my parishioners the same admonishment and exhortation which Mr. Larned quotes as an example of Sacramental confession from Bishop Overall, namely, "If they have their conscience troubled and disquieted, to resort unto me or some other learned minister, that they may receive such ghostly counsel and comfort, as their consciences may be relieved."

The same writer reminds us that Bishop Bull confessed and received absolution more than once during his last illness. Let me remind him that Richard Hooker, upon occasion, also used private confession, and yet this was Hooker's doctrine: "We labor to instruct men in such sort that every soul which is wounded with sin may learn the way to cure itself; they, clean contrary, would make all sores seem incurable, unless the priest have a hand in them."

I may here mention that Bishop Bull speaks of the sacrament of Penance, as taught in the Church of Rome, as a dangerous and damnable doctrine. That Church teaches that "it is absolutely necessary for a sinner to make an auricular confession to, and be absolved by, a priest, though God hath nowhere said so."—*Sermon 1*.

For my part, I find it difficult to believe that Father Hughson could read Taylor's *Auricular Confession* through, and still think that he held to Sacramental Confession. And if he did, one could only consider him an illustration of the saying, "*Stat pro ratione voluntas*."

THE SACRIFICE OF THE MASS, THE OBJECTIVE PRESENCE, AND EUCHARISTIC ADORATION.

In examining the teaching of Jeremy Taylor on the subject of the Real Presence, we must take care to observe that "the Real Presence" is by no means an equivalent expression to "the Objective Presence in the Elements." The latter is Dr. Pusey's chosen phrase. See his sermon at Oxford, Fifth Sunday after Easter, 1871.

It is also important to bear in mind the caution given by Bishop Taylor himself in the following passage: "We think it our duty to give our own people caution and admonition that they be not abused by the rhetorical and high expressions alleged out of the Fathers. Now, it is very easy to quote from the Fathers, and especially from St. Chrysostom, rhetorical expressions which seem to represent him as an advocate of a real, substantial sacrifice in the Holy Eucharist; but, on the other hand, there are passages in his work in which he corrects himself, and plainly tells us what his real sentiments are. A single disclaimer of a meaning which might be attributed to his language; a single explanation on his part of what might otherwise be doubtful; a single correction of a phrase which might otherwise mislead, surely serves as a general interpretation of an author's meaning in other passages where the like correction or explanation does not occur." In interpreting Jeremy Taylor, the English Chrysostom, this caution is equally pertinent. Let us hear him then in explanation of his views.

In his treatise on the Real Presence, he maintains that St. Augustine was a Protestant in his teaching concerning the Holy Communion; and adds, "That if all he says on this question shall be reconcilable to transubstantiation, I know no reason but it may be possible for a witty man to pretend, when I am dead, that in this discourse I have pleaded for the doctrine of the Roman Church."

What the good Bishop thought impossible has come to pass. Several times "a witty man" has arisen, claiming the Bishop's authority for Eucharistic adoration, for a real propitiatory sacrifice in the Mass, and for a doctrine of the Real Presence hardly to be distinguished from that of the Roman Church!

Hear, then, his own words. In his fifth letter to a gentleman tempted to the Communion of the Roman Church, he says:

"We may not render divine worship to Him as present in the Blessed Sacrament, according to His human nature, without danger of idolatry, because He is not there, according to His human nature. . . . He is present there by His divine power and His divine blessing. . . . But for any other presence it is *idolum*: it is nothing in the world. Adore Christ in heaven" (*Works*, Edit. Edm., Vol. VI., p. 669).

Again: "Those trifling pretences made out of some sayings of the Fathers pretending the practice of worshipping the Sacrament, must needs be sophistry and illusion" (*Real Presence*, xiii., 4).

As to those words, "This is My body," he says, he has provided them to be "sacramental and figurative" (*ibid.*, § xiii.). Discoursing on the spiritual presence, he says: "By spiritual we mean present to our spirits only, that is, so as Christ is not present to any other senses but that of faith or spiritual susception. . . . We, by the real spiritual presence of Christ, do understand Christ to be present as the Spirit of God is present in the hearts of the faithful, by blessing and grace. And this is all which we mean besides the typical and figurative presence" (*ibid.*, § i.).

In his *Ductor Dubitantium*, he enumerates a great many of the "pretended traditions of the Church of Rome," and among them he includes "The canon of the Mass, the doctrine of proper sacrifice in

the Mass" (*Ductor Dubitantium*; ii. 24). Again, in his *Dissuasive Against Popery* he mentions among the errors of the Church of Rome, "The affirming that the Mass is a proper and propitiatory sacrifice for the quick and dead; private Mass; or the Lord's Supper without Communion" (*Dissuasive Against Popery*, I, i. 11, p. 184).

AS TO EUCHARISTIC ADORATION:

"They commit an act of idolatry urging divine honor to a mere creature, which is the image, the sacrament, and representation of the body of Christ. . . . The commandment to worship God alone is so express; the distance between God, and bread dedicated to the service of God, is so vast; the danger of worshipping that chosen God . . . is so formidable, that it is infinitely to be presumed that if it had been intended that we should have worshipped the Holy Sacrament, the Holy Scripture would have called it God or Jesus Christ, and have bidden us in express terms to have adored it" (*Real Presence*, VII., 7, p. 493).

Concerning the action of Adoration, he says, "That it is a fit address with our hearts lifted up to heaven where Christ sits at the right hand of God"; and quotes St. Augustine's: "No man eats Christ's Body worthily but he that first adores Christ." Then he continues: "But to terminate the divine worship of the Sacrament, to that which we eat, is unreasonable, and unnatural, and scandalous. We give no divine honor to the signs; we do not call the Sacrament our God. This is a thing of infinite danger; God is a jealous God. . . . If you can believe the bread, when it is blessed by the Priest, is God Almighty, you can, if you please, believe anything else" (*Real Presence*, Section 13). Again, he says of the Body of Christ: "This body, being carried from us into heaven, cannot be touched or tasted by us on earth; but yet Christ left to us symbols and sacraments of this natural body; not to be or to convey that natural body to us, but to do more and better for us, to convey all the blessings and graces procured for us by the breaking of that body and the effusion of that blood" (*The Worthy Communicant*, i. 3, p. 422). Again, he says, "Christ's Body given in the Sacrament is the application and memory of His death, and no more" (*Real Presence*, VII., 7).

As to Invocation of Saints, he says: "Of the like danger is Invocation of Saints" (*Dissuasive Against Popery*, I. i. 11). And again, "Not putting our trust in saints, and speaking to dead persons who are not present."

Let me say in closing, that I find my conclusion as to the true doctrine of the Anglo-Catholic divines confirmed, first, by the Rev. John Hunt, in his classical work, *The History of Religious Thought in the Church of England*; and secondly, by the *Church Times*, the organ of the "Catholic" party in England. The former says, "Any doctrine of the Real Presence that was in any way kindred to transubstantiation was unknown among Laud's Churchmen" (Volume I, page 348). Again, "Taylor says we may say that Christ's Body is present, meaning that a corporal sign of that body is present. He rejects John vi. as having any reference to the Lord's Supper, agreeing with Eusebius that the flesh and blood in that chapter refers to the words Christ spoke, and not to any eating of his Body in the Eucharist." And the *Church Times* of January 25, 1868, says, "Mr. Garbett declares that he has lately been going through a course of the great Caroline theologians, Cosin, Bramhall, Thorndyke, Andrewes, Laud, Hammond, and Beveridge, and Bishop Wilson of Sodor and Man. These writers he states himself to have found 'cautious and moderate, he might almost say, Protestant and Evangelical, in contrast with modern Mediaevalists; the difference was broad and radical.' This has a good deal of truth in it also. . . . The plain fact is that the modern Tractarian school accepts all that is positive in the writings of the Anglo-Catholic divines of the seventeenth century, and rejects the negative part." And the writer continues, "They observed the faith with pedantry and overwhelmed it with logamachy."

I must reserve for a future occasion the treatment of the other authors to whose doctrine I have referred.

February 8, 1911.

RANDOLPH H. MCKIM.

"PERSONALITIES AND SUSPICIONS."

To the Editor of The Living Church:

AS a friend of Dr. McKim I feel that you do him an injustice in the following paragraph which has recently appeared in your paper: "When the committee on the Prayer Book to whom the Round Table measures were referred made its report, it appeared that ten members had been selected from the minority of the House and four from the two-thirds majority." On this you base an attack on the fairness of the president.

The committee on the Prayer Book was selected ten days before the vote on the "Change of Name." How can a presiding officer know what the vote is to be ten days before it is taken? And why are we down in this region of personalities and suspicion anyhow? You with others want the name of the Church changed. I with others want the name as it is. Now there must be some big principles behind it that we can fight about, and such a fight will do us all good. But if we descend to personalities and suspicions, and all their miserable accompaniments; if we call each other names, it will not matter much what the Church's name is, for we will write ourselves unworthy of any name.

ROLAND COTTON SMITH.

Washington, D. C., February 3d.

Literary

RECENT VOLUMES OF POETRY.

DURING the past few weeks we have been favored with several volumes of poetry to which more than ordinary interest attaches, especially for Churchmen. Bishop Tucker, Coadjutor of Southern Virginia, gives us a volume happily entitled *My Three Loves*, which he divides into poems "In Camp and Field," "In Love's Garden," and "In the Sanctuary." It is difficult to tell which of these to prize most highly. The stirring poems of the first section concern the martial days when the author wore the grey and moved with Lee and Stonewall Jackson on their campaigns, though some of them suggest authorship in later years. But for the most part the two following sections are characterized by more mature thought and flow in easier rhythm. The author easily merits a place with poet-Bishops. [*My Three Loves*. The Poems of Beverley Dandridge Tucker, Bishop Coadjutor of Southern Virginia. New York: Neale Publishing Co.]

A memorial interest attaches to a volume of *Poems* by Herbert Müller Hopkins, a priest of the Church, who passed to his rest while still quite young but not before he had made his mark in the literary world. The poems cover many phases of life and of phantasy, but the true spirit of poetry is in all of them. One recalls having been struck with some of them in the magazines where they first saw light, and one realizes that the world of letters, no less than the Church, sustained a real loss in the death of Dr. Hopkins. [Boston: Richard G. Badger.]

An English priest is another of a volume of *Hymns and Spiritual Songs*, many of which might well find place in the Church's hymnals. Some of them, too, are written for occasions for which our hymnology is singularly weak and in need of enrichment. Thus we could wish that the virile hymns for men, the attractive "Wedding Hymn," and some others, might be set to suitable music and come into general use. The volume is a valuable addition to Church hymnology. [*Hymns and Spiritual Songs*. By S. C. Lowry, M.A., vicar of St. Augustine's, Bournemouth. Longmans, Green & Co.]

A poetess whose contributions have frequently graced the pages of THE LIVING CHURCH is Miss Caroline Davenport Swan, whose poems are now collected in a volume entitled *The Unfading Light*. Many of them—perhaps most—have devotional themes, and there are a number for Christmas and for Easter that are particularly attractive. The poems are generally quite short and the book well adapted to pick up for the brief moments that are available to the busiest people. [Boston: Sherman, French & Co., price \$1.25.]

The last of the works of Julia Ward Howe is a volume of poems bearing the appropriate title, *At Sunset*, and enriched with a photograph portrait of the authoress as frontispiece. These poems are chiefly the poems of her later years, including those written for great public occasions, as the centennials of Lincoln, of Channing, of Robert E. Lee, and others, and for the Hudson-Fulton celebration. The prefatory note, by her daughter, states that the "putting together" of these poems was Mrs. Howe's "latest literary work, and was interrupted by her death." The volume is, therefore, the memorial of one of the most beloved of the writers of a period that embraced the brightest names in American literature, and is a worthy companion to the classics of American poetry. [Houghton, Mifflin Co., \$1.25.]

Finally, a new anthology of poetry is entitled *Poetical Favorites, Yours and Mine*, and is compiled by Warren Snyder. The selections are all from modern writers, chiefly American, though the leading poets from across the sea are represented. The volume gives the chief favorites of the day in attractive form, and will be welcomed by many. [Wessels & Bissell Co., \$1.25.]

RECENT PAMPHLET LITERATURE.

THE ebb and flow of pamphlet literature is, to some extent, an indication of the liveliness of current thought. This is particularly true within this American Church because of our lack of a magazine suitable for the presentation of essays on religious subjects such as are beyond the scope of the weekly papers. Much that is of permanent value is issued in this form, and one would hardly be considered fully in touch with the thought of the Church who was not conversant with such pamphlets.

To begin with pamphlets relating to current controversies, we have a cogent consideration of *Some Fundamental Principles of Church Nomenclature*, by the Rev. Andrew Gray, D.D., in which the subject is very carefully treated, some parts of an earlier essay on the same subject by the late Bishop Seymour being included. [Published by the author, Pekin, Ill., 12 cts.] A new and somewhat expurgated edition of Dr. Leighton Parks' sermon on *Protestantism* is issued by the "Protestant Episcopal Society for the Promotion of

Evangelical Knowledge," evidently as a campaign document. Two writers, a priest of the Church and a Unitarian minister, essay to reply, in sermons, to an allegation by Father Vaughan (R. C.) that "Protestantism is Dying." Dr. George William Douglas is the first of these, and his sermon, *Is Protestantism Dying?* is a very thoughtful production, but one feels that an interpretation of terms is needed first. The question involves chiefly a play on words. [Edwin S. Gorham.] The Unitarian minister is the Rev. John Haynes Holmes, and his sermon is entitled *Dead Catholicism and Dying Protestantism*. He also uses terms to suit his particular point of view. It can be said of any force that it is living or dying, according as one may choose to define his subject. Mr. Holmes' idea is simply that "the coming Catholicism" of Dr. Newman Smyth is substantially identical with the new religion of Dr. Edward Everett Hale. Perhaps God is still a sufficient factor in His world for Mr. Holmes to be mistaken.

A very careful examination of the evidence of the first three centuries is contained in a pamphlet by Dr. Darwell Stone, entitled *Episcopacy and Valid Orders in the Primitive Church*. Dr. Stone does not shrink from any of the evidence that has been presented as conflicting with the principles of the Ordinal, and though of necessity he treats that evidence briefly, he is very clear in his analysis of it. We should all be better informed if we would give careful consideration to this statement of evidence. [Longmans, Green & Co., 40 cents.] A challenge of certain English histories used in some of our public schools is contained in *Was the Church of England Ever the Roman Catholic Church?* by the Rev. William H. Haupt, rector of the Church of the Ascension, Burlington, Kan., in which the author wisely contests many unfortunate expressions in the history he has found in the public schools of Kansas, but himself falls into some positions which he could not easily prove, as for instance, maintaining that Christianity was introduced into Britain by "St. Paul and his associates." Two pamphlets by the Rev. Elliston J. Perot, rector of St. John's Church, Salem, N. J., are entitled, respectively, *The Service of the Holy Communion and Notes on the American Liturgy*. The former is an introduction, in sixteen pages, to the latter, which, to the extent of eighty-four pages, takes the form of a full commentary on the office of the Holy Communion for use in parish instruction and in the preparation of candidates for Confirmation. In the main we find this very excellent, though subject to occasional criticism in details. Dr. Andrew Gray, who has produced so many tracts on practical subjects, one of which we have noted above, is the author of another new pamphlet entitled *Is Immersion Necessary in Order to a Valid and Scriptural Administration of Holy Baptism?* He is quite successful in defending the negative of this proposition. [Published by the author, Pekin, Ill. 15 cents.] A series of outlines for a course of lectures preparatory for Confirmation by the Rev. Edward W. Averill is entitled *Spiritual Life* and is published by Trinity Parish News, Fort Wayne, Ind., price 5 cents. The suggestive heads will be very useful to any of the clergy who may have occasion to treat of the subject in the form of a course of lectures. A new publication of the Church Missions Publishing Co. of Hartford, Conn., in the form of another of their attractive "Round Robins to the Junior Auxiliary" is *Red and White Field of Minnesota in 1858 and Other Sketches*, by Dr. Breck and his associates. [Price 10 cents.]

Two tracts for use among Mormons are, respectively, *The Honest Way Out of a Difficult Situation, a Friendly Word to Latter-Day Saints*, by Rt. Rev. F. S. Spalding, D.D., Bishop of Utah, and *The Bible and the Book of Mormon; Some Suggestive Points from Modern Bible Study*, by Rev. Paul Jones, Logan, Utah. A new criticism of Christian Science, in which again the subject is thoroughly well treated, is *Only a Mask*, by the Rev. Julius A. Schaad, which is now issued in a new and enlarged form and is still sold at the low cost of ten cents. [Published by M. C. Long, Long Bldg., Missouri avenue and Main, Kansas City, Mo.]

In social problems we have a reprint from the Church Congress proceedings of 1910 of an admirable paper entitled *The Formative Influence of Democracy Upon the Christian Church*, by the Rev. Dr. William H. van Allen, rector of the Church of the Advent, Boston; and also a serious indictment of the economic condition of to-day and of the "imperative necessity of personally applying the parable of the Good Samaritan to Twentieth Century America," entitled *Social Religion: A Discussion of the Place of Social Welfare in a Religious Program*, by Scott Nearing of the department of Economics, Wharton School, University of Pennsylvania. [15 cents.]

For assistance in the matter of literary composition for beginners we have a very practical consideration by the Rev. William Willberforce Newton, D.D., entitled *How to Speak, Read, and Write*. [Cochrane Publishing Co., New York.]

Two Annuals for 1911 remain yet to be acknowledged. One is the useful publication of A. R. Mowbray & Co., *The Churchman's Year Book, 1911*, in which the facts of the Anglican communion throughout the world are briefly gathered. The other is the *Alaskan Churchman's Calendar*, which should have been more promptly acknowledged, and which, published for the benefit of work under Bishop Rowe, is sold at 50 cents at the office of the *Alaskan Churchman* at Haverford, Penn. There is a page to the month and an Alaskan illustration for each.

BISHOP KING'S SPIRITUAL LETTERS.

The Spiritual Letters of Edward King, D.D., late Lord Bishop of Lincoln. London: Mowbray. Milwaukee: The Young Churchman Co. Price 80 cents; by mail 86 cents.

The reviewer remembers having been in the choir of Lincoln Minster at the Sunday late Eucharist. Bishop King was seated at the south side of the chancel, and assisted without communicating. The Eucharistic vessels were arranged in the center of the altar. An aged ecclesiastic, whose turn it was to celebrate, began to convey them to the "north end." Other ecclesiastics went up to remonstrate without effect. The scene was painful for a moment, but except for a heightened color in the Bishop's face, one would have supposed he had not seen it. The intense recollection of his features as he knelt underwent no change. It was only an example of what was the constant attitude of his mind and heart towards God. The troubles of his busy life, the activities that left him so little time for himself, could not avail to distract the determination of his will, affections, and desires toward God. This characteristic comes out in this small collection of his *Spiritual Letters*. There is no trace of the eminent scholar, the great ecclesiastic, the successful educator. The letters are almost incredibly simple. There was no thought of their ever seeing the light in print in the mind of the writer. Touching expressions of friendship, direct advice and simple thought about God, that is all. No fine writing, or faintest note of unreality. The simplicity and intense spirituality is almost piercing. The first series, to the Pupil Teacher, is most touching in this simplicity. They cover a period of fifty years. We see his loving interest in the schoolboy following him all through his trials of faith, his vocation, his married and family life, so that he can say in the last, "remember me in your prayers, as I do you, every day." Love of God and man, this is the burden of them all. "I believe the love of God must stand first, and then, in God we can love one another." Surely this, from another letter, spells the secret of his own life: "Real love of God, real love of man, a real living for the world to come, a real humility: these are the great, strong elements of the Christian life." One more lovely saying must end our quotations: "It is hard sometimes when people go wrong; but, thank God, I believe in the people and I love them down to the ground. I am never happier than when I go out to our little country parishes and talk to the dear things." The very beauty of these letters is that they do not sound like sermons but are the heart-to-heart words of a man who knew God and saw man in Him. They cannot fail but be of comfort to many souls.

A. P. C.

MISCELLANEOUS.

The Book of Common Prayer. Its Origin and Growth. By J. H. Benton, LL.D. Boston: Merrymount Press.

Dr. Benton's, *The Book of Common Prayer, Its Origin and Growth*, privately printed in Boston, is the work of a collector and lover of the Prayer Book. May his tribe increase! Any earnest and conscientious effort to widen our knowledge and deepen our love for the Book of Common Prayer ought to command attention.

Dr. Benton's book does not add much to our knowledge of the Prayer Book, but it gives in its brief length of sixty pages, a concise and apparently accurate chronological account of the formation, growth, and changes which have brought it to its present form.

Some expressions used by the author of a decidedly Erastian color mar the book, and betray a want of accurate historical and theological knowledge of other subsidiary events connected with the Prayer Book. He speaks of the Royal Supremacy of Henry VIII. and Elizabeth, as though its control of spiritual things was quite unlimited, and the impression one gets from some other statements is that the chief glory of the book is that of a legal and popular origin rather than of an ecclesiastical one.

Some conclusions as to the use of music in the rendering of the services of the Church, appear to have been formed without an exhaustive research into the matter. He draws attention to the fact that in our American books, the alterations tend to a return to what is undoubtedly the norm of our Prayer Book, since it best represents the mind of the Church herself—the Book of 1549.

A. P. C.

The Cost of a Crown. A Story of Douay and Durham. A Sacred Drama in Three Acts. By Robert Hugh Benson. New York: Longmans, Green & Co.

This so-called sacred drama is written by a son of the late Archbishop Benson of Canterbury, who is now a priest in the Roman Church. As a literary production it has little merit; it is a glorification of the seminary priests, who were so active in Queen Elizabeth's reign, and who were executed as traitors. The chief character is John Bost, who was a renegade Anglican priest, and, having studied at Rheims, returned to England and became a martyr, according to the Roman view.

"TRUST HIM little who praises all, him less who censures all, and him least who is indifferent to all."

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

RECENT events in England point to an awakening to the importance of the Sunday school as a means for the religious education of the child, similar to that which has marked our own Church. The situation there is not quite the same as with us, for the proportion of children taught under Christian influences, open and direct, is still far beyond anything we can hope to show in this country. But the Sunday school situation is not so far different. There is the same realization of the fact that the methods are inadequate, the instruction unworthy of the name, and the teaching force untrained. And there is the same wakening up to the way in which these things may perhaps be solved.

At the forefront is the resolution of the Lambeth Conference, by which the Archbishop of Canterbury was asked to—"appoint a committee to report to his Grace on the best methods of improving Sunday school instruction and on the right relation between the Sunday school and the various systems of catechising in the Church."

In order to carry out this resolution practically, the Archbishop asked the financial aid of the S. P. C. K. and during the past month the English papers tell of their granting the sum of £250 for the purpose.

MEANWHILE the committee, of which the Bishop of Kensington is chairman, was preparing its report, which led to the New Year's Letter of the Bishop of London, which was quoted extensively in THE LIVING CHURCH for January 21st. Three of the points made by the Bishop of London will bear repeating:

"The defect (the Bishop refers to the committee's statement that the Sunday school work is practically useless for the purpose of real religious instruction) lies in the absence of expert training of the teachers, in the unsuitability of the furniture of the schools, and general deficiency of the apparatus."

The work must not be "amateurish," but must be under the direction of a trained director. It is interesting to note how the English experience is leading in the very same direction that our own is taking us. As we feel the need of diocesan and department and general secretaries for Sunday school work, so they are doing in England, though perhaps the Bishop of London's recommendation does not cover the general secretary. As we shall see, however, there is something akin to this already in existence in England. The third point is the ever insistent and preëminently practical one of funds. And right here let us emphasize again the Bishop's words:

"Just because something is done out of love for Christ it ought to be the best the Church can offer."

THE FIRST WEEK of the new year was the National Society's Sunday School Training week. Some two hundred teachers were in attendance from various parts of England. Miss Hetty Lee, organizer in Sunday school work to the National Society, gave the introductory address, which is thus summed up in the *Guardian*:

"She emphasized the importance of the three elements essential for the efficient training of a teacher—namely, study, opportunities of watching teachers at work, and actual teaching practice.

"The work done consisted of first a lecture each day on Child Study, both elementary and advanced, followed by demonstration lessons to children of varying ages. Two handwork classes were conducted and on Friday some of the students had an opportunity to give criticism lessons in the presence of the rest. The work ended with a general discussion and was followed by the Conference of the Church' Sunday School Kindergarten Union."

This meeting gave occasion to a correspondent of the *Times* to sum up the work of the National Society:

"The aims of the National Society are far from being limited to the Junior Sunday school. On the contrary they are especially directed to the establishment throughout our Sunday schools of a system of careful preparation of teachers for their work and of equally careful grading of the religious instruction given. With this in view the *School Guardian*, issued from the National Society Depository, is publishing from week to week five courses of lessons adapted in accordance with the results of the most recent study of child nature to the need of boys and girls of 13 and upwards, from 10-13, from 8-10, and in two divisions of the junior school respec-

tively. The reform movement is well established in many dioceses and several summer schools in connection with teacher training colleges have been held for Sunday school teachers with much success."

There is evidently here advanced work with which we in America must keep in touch.

FINALLY WE HAVE a leading article in the London *Times* for January 16th, on "The Reform of the Sunday School," which reviewed the work of the Sunday school and showed how changed the conditions were from the time of the Raikes schools. The real inadequacy of the Sunday schools to the situation is put very plainly:

"The object is simply the improvement of religious education, for which there is apparently great need so far as Sunday schools are concerned. Their general inefficiency, through lack of system, discipline, and the scanty qualification of those who with excellent intentions teach in them, is well known." The Sunday school, as a rule, it observes, has not moved with the times; it still "muddles along" in a condition of well-meaning inefficiency. But at last there are signs of awakening. Church people must be prepared to spend money on their Sunday schools. "The zeal and devotion of amateurs, upon which the Church has relied for her Sunday schools, is no longer sufficient in itself. Besides expenses incident to the improvement of the plant, to the preparation and printing of syllabuses and for necessary literature there must be found adequate stipends for qualified inspectors or instructors and possibly for a nucleus of fully trained professional teachers. The whole system needs reorganizing on something more of a business footing in every diocese—not, we should hope, to the exclusion or discouragement of amateur zeal, but to its help and support, that it may bring forth better fruit. . . . The present day decline of religious instruction and Biblical knowledge in schools of whatever grade, and in homes from the highest to the lowest, is matter of common knowledge and regret. In face of such facts the revival and strengthening of the Sunday school is an experiment well worth trying."

INQUIRIES HAVE come to this department as to the meeting of Department Sunday School Conventions. It does not seem that these can be held until after the various diocesan bodies have met and elected the five delegates to the convention. It is understood that the executive chairman of the Board of Religious Education has this matter in mind and will notify the diocesan authorities of the regular order required by the new canon. Meanwhile it might not be amiss to bear in mind that each convention, synod, or council during this year is to elect these five—lay or clerical, either or both—delegates, and that they, when they meet, are to choose the two members of the board from each department.

AMONG THE RECENT books that have come to the Editor's table, first of all is to be noted the new edition of Miss Martha Tarbell's *Geography of Palestine*, originally printed by Bobbs Merrill Company, but now bearing the imprint of Hodder & Stoughton, and of George H. Doran Company. The book is most attractively gotten up, and in its new dress and new title, *In the Master's Country*, it is quite the most useful handbook on the subject that we have. This new edition has a very helpful chronological arrangement and analysis of our Lord's Life based on Stevens & Burton's *Harmony of the Gospels*. This alone is worth the very modest price of the book, which is 50 cents. The maps are clear and accurate. The illustrations are not simply pictures, they illustrate. The letter press is well arranged and is the outcome of careful work with good authorities. Altogether it is a book which we can commend most heartily.

The F. M. Barton Company of Cleveland, Ohio, has issued an attractive group of little books of inspiration to the teachers who are struggling with problems of different sorts. *Little Prodigals*, by Nannie Lee Frayser, is the story of her conquest of two boys and the struggles and apparent failures which accompanied the process by which she brought out the real good that lay in the heart of each.

The Seed, the Soil, and the Sower is one of Miss Margaret Slatery's books and is full of the wisdom and experience that marks her other work. It is full of suggestions. The soil, the children that come to one for instruction, the seed so well suited to their needs, and the sower struggling to bring out the best with his poor capacity and yet the infinite patience learned from the great Sower who is also the great Teacher, without which no success is assured.

The Fire Builders, by Patterson Du Bois, is a true story of the building up of character and the sad experience that taught him how not only to do it but to help us to follow in his way, as he trained his own little boys. This booklet—it is hardly more—written out of the living father love and for the good of other children must be read. No review can even suggest its charm.

The Churchman's Supplement to "The Upward Path" is a paperback book of the Soldier and Servant Series, published by the Church Missions Publishing Co., Hartford, Conn. Price, 35 cents. There is an excellent summary of the work the Church has done and

is doing for the colored people, written as a supplement to *The Upward Path*, Miss Helm's book, "the most practical available for the Christian study of the negro problem." It is in two sections; one for mission study classes, admirably giving the chief facts of the Church's work, in slavery days, and then in successive chapters accounts of what she is doing in detail in industrial and hospital work, to aid the social problem, the educational problem, and the religious problem, with a final chapter on the Next Step. This is a plea for the adoption of the "Whittingham Canon," by the General Convention. The second part follows the life story of a certain negro girl from the African jungle to America and through a half century of slavery to and beyond the Civil war, with final chapters on the way the Church is helping to uplift the colored people. A third part gives the statistics by dioceses. The book is well written, interesting, and full of inspiration and encouragement.

DICIPLINE OF THE LAITY: INDISCRIMINATE GIVING.

BY THE REV. WILFORD L. HOOPES,
Rector of Calvary Church, Providence, R. I.

IN the administration of charity there is perhaps no rule so well accredited as that which condemns indiscriminate giving. To give merely because there is a demand or a need: to give because of the ease of thus disposing of a case: to give merely to relieve—this is now recognized not simply as a perversion of good, charitable conduct, nor simply as an act suicidal toward charity itself, but also as essentially as bad as is lying. It does not help the receiver: it hurts him. It deludes the receiver. At the same time it phariseeizes the giver. It deceives the giver. It makes the giver, so far, a futile, even a harmful, charitable man.

And yet three-fourths of the laity of the American Protestant world are the victims of indiscriminate giving. I do not mean that they give indiscriminately. For the most part, indeed, this large proportion of people, in the sense of which I speak, do not give at all. It is the clergy who give indiscriminately to them. The unfortunate, importunate, generally well-to-do laity of whom I speak, are the victims of that most charitably injurious body of men in Christendom, the clergy.

Of course the clergy are not guilty of indiscriminate almsgiving. Silver and gold, for the most part, the clergy have none; but such as they have, however, they have, ever since that necessary evil, the Protestant Revolution of the sixteenth century, given away with lavish, indiscriminating, unregulated hands, until now the clergy are amazed at their semi-hysterical but futile and unvalued activities, while three-fourths of the Protestant population are so ecclesiastically indifferent or puzzled, that they are practically unable to perceive in religious ceremonial or clerical ministrations anything more or other than the etiquette of respectable society. Why should it be otherwise, and how should it be otherwise, when the clerical behavior for three centuries has declared that ceremonial involves no duty, no mutuality, no institutional obligation, no sacramental estimation and consequent demeanor on the part of the recipient? The recipient needs only to ask, and he receives. The cleric does the rest. A tip, perhaps, completes the adjustment of the indefinite bargain, and then—well, the layman has received all that he is nowadays able to ask for, and the cleric staggers to his next engagement with the pitying reflection that he is a very, very busy man.

IN THE LIVING CHURCH of a few months back there was a brief serial entitled, I think, "How Doth the Busy Minister." There were few of us clergymen who did not in that serial recognize ourselves. There were few, too, who, because of that serial, did not whisper to ourselves, "What nonsense, if not worse, most of this busyness of ours is: it is just indiscriminate giving." And in this self-disapprobation we clergymen are surely right. It is indeed high time that we who have the riches of Christ to administer took this matter of indiscriminate giving into as serious consideration as have the workers in material charity or alms-giving. Is it the function of the stewards of Christ's mysteries to give just the priestly ceremonial or pastoral ministration which happens to be specifically demanded by any of those three-fourths of the laity who habitually disregard, neglect, and apparently despise their ecclesiastical and religious obligations? Is it a clerical duty to crowd clerical life with engagements, to be as often as possible officially in the newspaper, to fill the neighborhood with the spectacle of ceremonial and pastoral and priestly ministration, just for the sake of heaping up a great heap of works which neglectful laymen are, of course, glad to know are going on

and are available upon demand? It is time to make habitual denial of the decadent notion that the clergy are the ministers of the etiquette of respectable society: that is the altogether proper function of dancing masters. The clerical function is to create Christian, ecclesiastical fellowship, citizenship, obligation, in conjunction with sacramental discernment. It cannot be necessarily a clerical duty to be busy in the sense of bustling, but it is necessarily a clerical duty to arouse a consciousness of the government of God in every one of the least or the greatest of the brethren of Christ with whom we have to do. This, indeed, is the only object of pastoral or priestly dealings. If we fail in this, our failure is absolute and ruinous. Any yet it is impossible to succeed in this where ministrations are indiscriminate or charitable in that bad sense in which they neither suggest nor demand an habitual, responsive, institutional obligation. It is obviously impossible to elude response from men and women who know they can get the particular thing they ask for without response and for just the asking. Therefore it is that the negligent laity, for their own good, need nothing so much to-day as to be told with authority that the formal, official, pastoral, and priestly ministrations of the clerical officers of organized Christianity can be had only on the just, the beneficial terms of habitual worship of God, and proportional material maintenance of Christ's Church.

MIRIAM'S LEPROSY.

BY MARIE J. BOIS.

THAT sudden punishment was awful, yet so often have we read that story that there is a danger to most of us not to realize what the poor sinner must have felt who thus stood "leprous, white as snow," a loathsome object of terror and pity to those around her. We cannot fully realize it, for we know too little of the living death to which the poor sufferers were condemned. No wonder that Moses' great heart forgot at once her proud rebellion and ingratitude, and that he "cried unto the Lord saying, Heal her now, O God, I beseech Thee." His prayer was heard, but "Miriam was shut out from the camp for seven days" ere she "was brought in again." Who shall tell her thoughts and prayers during the seven days! Could she ever forget the sense of separateness from her God and from her people which she must have felt during these seven days of expiation for her sin? And what of her gratitude when she was restored and made whole again?

We are not told of it, yet each true Christian has experienced the humiliation, the penitence, and the deep thankfulness of the prophetess of old. The leprosy of sin has clung to us, making us objects of contempt and pity (contempt from our fellow men, pity from our Saviour and the whole company of heaven); we have felt, we have seen, its loathsomeness in the sight of God. The sense of separateness from Him was almost more than we could bear. We, too, have felt as it were, "shut out from the camp." Then came the confession of our sins, the cleansing, the forgiveness, the return home, the Father's loving welcome, the heavenly Feast at His altar. What of your gratitude and mine? What of the fruit meet for repentance which henceforth we are to bring forth to His honor and glory?

A WINTER SKY.

Beyond the snowy meadows lies the gray
Of misty forests, soft against the sky:
White, pearl, and orange tender as a sigh,—
The color-chord of winter's pale display—
Enfold rare glimmerings of unearthly day.
Sweet semi-tones of nature, planned on high
And wrought by some great Angel pityingly,
Still shine adown Life's plodding, weary way!

Ye touch us, like the trailing of his wing;
We seem to see his splendor close anear.
"Courage," he cries, "Fear nothing earth can bring!
Despite its snows and bare boughs hanging sere
The Light celestial burneth sure and warm;
Its sunlit orange o'errides cold and storm."

—Caroline D. Swan.

THERE IS a personal nobleness and even sacredness in work. Were he ever so benighted, forgetful of his high calling, there is always hope in a man who actually and earnestly works.—*Carlyle.*

Church Kalendar



- Feb. 2—Thursday. Purification B. V. M.
 " 5—Fifth Sunday after Epiphany.
 " 12—Septuagesima.
 " 19—Sexagesima.
 " 24—Friday. St. Matthias.
 " 26—Quinquagesima.

CALENDAR OF COMING EVENTS.

- Feb. 24—Consecration of Rev. Rogers Israel, D.D., as Bp. of Erie at Scranton, Pa. Consecration of Ven. Chas. S. Burch as Bp. Suffragan of New York at Grace Church, New York.
 Mar 7—Special Conv. of the diocese of Kansas City to elect a Bishop.
 Apr. 3—Massachusetts Diocesan Convention.
 " 18—Conv. Miss. Dist. of Spokane.
 " 25-29—Meeting of the Church Congress in Washington, D. C.
 " 26—Conv. Miss. Dist. of Arizona.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

SPOKANE:

Rt. Rev. L. H. WELLS, D.D.

ALASKA:

Rev. C. E. BETTICHER, JR.

BRAZIL:

Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shashi.
 Rev. PAUL MASLIN of Wuhu.
 DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:

Rev. C. H. EVANS of Mayebashi.

Personal Mention

THE REV. WILLIAM C. BELL, rector of Latimer parish, Lexington, Va., has received a call to become rector of St. Andrew's Church, Louisville, Ky., left vacant by the death of the Rev. John K. Mason.

THE ADDRESS OF THE REV. A. C. V. CARTIER, rector of St. Thomas' Church, Philadelphia, has been changed from 414 South Carlisle street to 2127 Fitzwater street, Philadelphia.

THE REV. RICHARD COX has decided to forego his trip to the Isle of Pines and has accepted a call to the rectorship of the parish at Kingman, Kan. After February 17th his address will be Christ Church Rectory, Kingman.

THE REV. W. W. FOWLER of Calvary Church, Rochester, Minn., has resigned after a rectorship of twenty-two years. The vestry has elected him rector emeritus.

THE REV. ROBERT S. GILL, for two years past in charge of St. John's Church, Munising, Mich., has accepted a call to become Canon of All Saints' Cathedral, Spokane, Wash. The change takes effect March 1st.

THE REV. EDWIN ALBERT HALL was received into the diocese of Albany from that of Fredricton on September 30, 1910, and is rector of Christ Church, Morristown, N. Y.

THE ADDRESS OF THE REV. H. HARRIS has been changed from St. Matthew's Rectory, Alliance, Neb., to St. Mark's Rectory, Starke, Fla.

THE REV. ALFRED IZON of Greenville, Pa., has accepted a call to become assistant at St. John's Church, Youngstown, Ohio, where his address is 133 Dewey avenue.

THE REV. CHARLES J. KETCHUM, who has been assisting at the Church of the Good Shepherd, Boston, during the long illness of the Rev. GEORGE J. PRESCOTT, the rector, has himself succumbed to illness and has had to go away for a rest.

THE REV. GRANT KNAUFF has resigned the rectorship of St. Luke's Church, Jackson, diocese of Tennessee, and has accepted the rectorship of Grace Church-in-the-Mountains, Waynesville, district of Asheville, with the charge of St. Mary's, Micadale, and St. Michael's, Waynesville. Address, Waynesville, N. C.

THE REV. DR. WILLIAM H. MEADE of Virginia is temporarily in charge of St. Paul's Church, Wilmington, N. C. Address 207 Fourth street.

THE REV. EDWARD R. NOBLE, curate at St. Stephen's, Wilkes Barre, Pa., for more than three years, has accepted a call to become rector of All Saints', Norristown, Pa., and will enter upon his new work early in Lent.

THE REV. CHARLES W. POPHAM, rector of St. Luke's Church, Paterson, N. J., has accepted the rectorship of Christ Church, Belleville, N. J., recently made vacant by the demise of the Rev. Cornelius S. Abbott, Sr.

ON FEBRUARY 10th the Rev. S. G. PORTER, rector of St. Timothy's Church, McKees Rocks, diocese of Pittsburgh, resigned that parish and moved with his family to Alvin, Texas, where he will live on his orange farm, devoting his time to missionary work and mission preaching.

THE REV. CLINTON S. QUIN has accepted a call to the rectorship of Grace Church, Paducah, Ky. His resignation of St. James' Church, Pewee Valley, will take effect in time for him to go to Paducah next month.

THE REV. FRANKLIN C. SMITH, rector of Trinity Church, Pocatello, Idaho, for the last five years has accepted a call to St. Matthew's, Grand Junction, Colo., and will begin his new work this month.

THE REV. W. F. THOMPSON, who recently resigned the rectorship at the Church of the Holy Cross, Fort Plain, N. Y., has been called to the rectorship of Grace Church, Lockport, N. Y., where he will enter upon his duties in Lent. Beginning with March 1st he should be addressed at Lockport, N. Y.

DEGREES CONFERRED.

GENERAL THEOLOGICAL SEMINARY.—S. T. D. upon the Rev. Francis J. Hall, D.D., Professor at the Western Theological Seminary, Chicago.

ORDINATIONS.

DEACONS.

MILWAUKEE.—On January 29th, in Christ Church, Eau Claire, by the Bishop of the diocese, RICHARD G. KIRKBRIDE. The sermon was preached by the rector of the parish, the Rev. P. H. Linley, who also presented the candidate.

On Septuagesima Sunday, February 12th, at Nashotah House, by the Bishop of the diocese, HENRY ADAMS LINK. The candidate was presented by the Rev. Burton Scott Easton, D.D., and the sermon was preached by the Rev. Dr. E. A. Larrabee. The Rev. Mr. Link will continue his studies at Nashotah.

PRIESTS.

SOUTHERN FLORIDA.—On St. Thomas' Day, December 21, 1910, in All Saints' Church, Winter Park, by the Bishop of the district, the Rev. J. GOODRICH LITCH, M.D., presented by the Ven. B. F. Brown and Ven. A. A. Rickert. The sermon was preached by the Bishop. The other clergy present were the Very Rev. L. A. Spencer, Rev. Messrs. Campbell Gray and H. W. Greeham. Dr. Litch will remain in charge of All Saints' Church, Winter Park.

DIED.

COX.—On Thursday, February 9, 1911, at the home of her son-in-law, the Rev. H. Townsend, St. Paul's Rectory, Willimantic, Conn., ANNE HELME, widow of Townsend Cox of New York City.

DOWS.—EDWARD DOWS, for twenty years a vestryman of the Church of the Good Shepherd, Buffalo, N. Y., entered into rest February 2, 1911, aged 74 years. The Burial Office was said at Buffalo; February 6th, by his nephew, the Rev. John Dows Hills, D.D., assisted by his long-time rector, the Rev. Thomas B. Berry.

SWENK.—February 4, 1911, at his residence, Sunbury, Pa., JACOB H. SWENK, in the 65th year of his age and for twenty-nine years vestry's warden of St. Matthew's Church. The burial service was held at the church on February 7th.

WOODS.—At Washington, D. C., on Tuesday evening, February 7, 1911, in the 83d year of her age, Mrs. ANNE E. WOODS, wife of the late Associate Justice William B. Woods of the Supreme Court.

MEMORIALS.

RT. REV. ALEXANDER H. VINTON, D.D.

ST. JOHN'S CHURCH, Northampton, Mass.

February 4, 1911.

At the regular meeting of the Vestry of St. John's Church, held Friday, February 3, 1911, the following minute was adopted:

"In view of the great loss which the diocese of Western Massachusetts has sustained in the death of its first Bishop, the Right Rev. ALEXANDER HAMILTON VINTON, the Rector, Wardens, and Vestrymen of St. John's parish in Northampton desire to express their respect, esteem, and affection for their Bishop by placing this minute upon their records and publishing the same in the *Churchman*, *LIVING CHURCH*, and *St. John's Messenger*.

Bishop Vinton left the large and attractive

parish of All Saints', Worcester, which he loved and where he was greatly beloved and had many loyal and devoted friends, to organize the newly created diocese of Western Massachusetts. In many respects the diocese was a missionary one; and Bishop Vinton, so regarding it, sparing neither his substance, time, nor health for the welfare of the diocese but giving freely and generously of his best, sacrificed himself to advance the Church to which he was so devoutly attached. The flourishing condition of the diocese, the strength of the parishes, and the thriving condition of the missions testify alike to his ability, discretion, and consecration.

Emphatically the ecclesiastical head of the diocese, Bishop Vinton will be remembered by many laymen, whom he had the power of attracting to an unusual degree. Those engaged in the work of the organizations of the diocese always found Bishop Vinton a wise and helpful counsellor and sympathetic adviser. To his clergy he was not only an inspiring leader but a faithful, sympathetic, and loyal friend. St. John's Church in particular had the advantage of his advice and interest, which he unhesitatingly gave, as Trustee of the Bliss Fund; and St. John's, in common with all the parishes of the diocese, laments the loss of their friend, leader, and Bishop.

A true copy. Attest:
 EVERETT KIMBALL, Clerk.

At a meeting of the Wardens and Vestry of All Saints' Parish, Worcester, February 4, 1911, it was voted to enter this minute upon the records:

With the deepest sorrow we have to record the death of our late Bishop and former rector, ALEXANDER HAMILTON VINTON, first Bishop of Western Massachusetts.

A devoted minister of this Church for eighteen years, he was universally beloved in his large parish, which was united in lending hearty support to his plans for the welfare of his people. We of his vestry came to realize the exceptional wisdom and foresight which marked his character, together with that intense earnestness which pervaded his life. In looking back upon the associations of his rectorate we are conscious of the many blessings brought into our lives through his precept and example. The children of that period, who found in him a most helpful and sympathetic friend, now live to mourn the loss of a spiritual leader who was revered for his goodness and whose loyalty and affection for them never ceased.

As a citizen of Worcester he was held in the highest esteem and early became affiliated with the social life of the city as well as its religious and philanthropic work.

His personal gifts and executive ability, so evident in his Worcester career, were seen to advantage upon his elevation to the Bishopric. The organizing of a new diocese demanded unremitting care and labor, and he spared neither strength nor skill in its behalf, solemnly consecrating to it his great powers and unselfish spirit. His beneficent influence was felt throughout the diocese, among clergy and laity. His wise counsel was never sought in vain. Individuals and churches alike have shared his unflinching sympathy and his generous hand.

In our bereavement we mourn the loss of a faithful minister, a loyal friend, and a devoted Bishop.

W. S. B. HOPKINS, Clerk.

MRS. GEORGE MORGAN HILLS.

In loving memory of SARAH DOWS HILLS. Born February 19, 1832. At rest February 19, 1905. The tribute of her sons, John Dows Hills, Reginald Hills, and George Heathcote Hills.

FRANK KING SIMMONS.

On December 7, 1910, in New York City, FRANK KING SIMMONS, of Pensacola, Fla., after a long and painful illness, passed into life eternal.

It is the memory of that long and painful illness and the heroism with which it was borne that makes it a privilege to offer a tribute to the qualities of heart and mind that could so endure. One stands in reverent wonder before the spirit that refused to yield to physical suffering but glowed with steeper radiance in the presence of pain and disaster.

In the full vigor of young manhood, with life's promise rich before him, Mr. Simmons was stricken, called from his place in the busy world to the shadow of helpless suffering. For ten weary years, with life's hopes and ambitions ever receding further from his grasp, he endured without a murmur. In the contacts of daily life, to those nearest and dearest, as to the casual guest, he showed ever the same bright courage and the serenity of spirit that comes from inner strength; friends went to him not to cheer but to be cheered.

As life's activities fell away, his mental world enlarged, and one feels in reviewing those days and nights of almost ceaseless pain that few men engaged in the great battle without lived a fuller life than this one shut in with suffering. The world of nature bounded by his

window frame held for him a never ending charm; no beauty of earth, or air, or sky escaped him; no bird note nor opening flower but yielded him its passing joy. He kept in constant touch with the great thoughts and great deeds transpiring in the world of men and followed each high achievement there with keen interest and ready sympathy.

It was a splendid triumph of the spirit over the flesh! What but this mortal putting on immortality could enable him to say, when utter helplessness had held him chained for many months—"You find my every wish gratified!" One must feel that he "endured as seeing Him who is invisible."

Such memories make a precious possession for his surviving ones, a noble heritage for his children, a priceless lesson for his friends; and surely it is such as he who go from strength to strength and claim at last the crown of life promised to the faithful. J. J. Y.

RETREATS.

QUIET DAY FOR PRIESTS.

To meet an expressed desire on the part of some of the clergy, the Rev. J. G. H. Barry, D.D., will give a pre-Lenten Quiet Day for Priests, on Tuesday, February 21st, at the Church of St. Mary the Virgin, New York City.

Any of the clergy, who may desire to avail themselves of the privilege of attending, are requested to communicate as early as possible, with Rev. C. M. DUNHAM, 144 West 47th street, New York City.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CHOIRMASTER AND ORGANIST wanted. Large parish, good organ. Salary \$1,000 or better. Voluntary mixed choir. Must be good with boys, abstainer, non-cigarette smoker, disciplinarian, Churchman. Large city, Pacific coast. High references required. "RECTOR," care LIVING CHURCH, Milwaukee.

WANTED, immediately, a parish and settlement worker for a large parish in the Middle West. Must be good Churchwoman. Address, giving age, training and experience, "D. W.," care LIVING CHURCH, Milwaukee.

WANTED, a single man, with some musical ability, to help train parish choir and take charge of Sunday school in chapel of ease while studying under me for Holy Orders. Rev. FRANCIS S. WHITE, Atchison, Kansas.

WANTED, in priest's orders, an assistant in active parish near New York City. Young, unmarried man needed. Reply "SUBURBAN," LIVING CHURCH, Milwaukee.

CHURCHES promptly furnished with experienced Organists by THE JOHN E. WEBSTER Co., CHORAL EXCHANGE, 136 Fifth avenue, New York.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER, thoroughly competent and experienced man, desires change. Fine player; expert trainer of boys' and mixed chorus; Recitalist and Choral Conductor. Churchman. Pupil of the late Sir John Stainer, M.A., Mus. Doc., Oxon. Good organ and salary essential. Address "ORGANIST," Hotel Maryland, Annapolis, Md.

A YOUNG, unmarried priest, with best credentials, at liberty until after Easter, would regard it a privilege to render assistance during Lent, in Catholic parish. Stipend secondary consideration. **MAISTER**, care LIVING CHURCH, Milwaukee.

PARISH SECRETARY.—Young man of 25, with four years' experience, wants position as parish secretary. Address: "SECRETARY," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires work. Good at Church Music. Or would teach in private school—Classics, Mathematics, English, Music. Apply to Rev. PERRY DIX, Seguin, Texas.

NEW ENGLAND RECTOR, under forty, healthy, married, desires work in West as curate or rector. A. C., LIVING CHURCH, Milwaukee.

PRIEST, fourteen years' experience, wants parish or curacy. Extemporary preacher; hard worker. W. M., care LIVING CHURCH, Milwaukee.

POST DESIRED as Organist and Choirmaster by communicant; experienced, with best references. Address MAN., care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Expert with boys and mixed choirs. Highly recommended. "ALPHA," care LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent, Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ORDERS WANTED, by invalided Church worker, for Fair Linens and other linen. Ecclesiastical Embroidery. Address EMBROIDERY, care LIVING CHURCH, Milwaukee.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAVEL.

PRIVATE TOUR ABROAD, CONDUCTED BY A RESIDENT ON CONTINENT WHO INTERPRETS ART AND MUSIC.—Mrs. JOURDAN-HERBST, American of Munich, Leopoldstrasse, 9111, returning home June 10th, will guide small select party, taking in Exposition at Rome; Bayreuth Grand Opera; Coronation at London; Land of Midnight Sun. To insure places, book now. Reference, Rev. W. T. Crocker, rector of Epiphany Episcopal Church, New York City. Address JOURDAN, Suite 1618, 150 Nassau street, New York.

EUROPE.—Vacation Tour. Two months. Italy, Switzerland, Germany, France, Holland, Belgium, England. For itinerary, address Miss EDITH MATHILDE COOK, Music Department, Glen Eden Seminary, Poughkeepsie, N. Y.

EUROPE.—FREE TOUR. Rectors and others. Splendid offer for organizing small party. References. Rev. GEORGE NASON, Wilmington, Delaware.

EUROPE.—Splendid tours, select small parties. \$250 up. UNIVERSITY TOURS, Wilmington, Delaware.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by the latest scientific therapeutics, and the oldest Apostolic method (St. James 5:14). Daily celebration. Address Rev. Dr. CAMPBELL, 503 S. Boulevard.

APPEALS.

MISSION HYMNALS NEEDED.

Will some one send me one hundred of the New Mission Hymnals for use in a mission just started with much promise in settlement of eleven factories? Have a night school with deaconess in charge. Address: Rev. CHARLES K. WELLER, St. John's Church, College Park, Ga.

WASHINGTON'S BIRTHDAY.

Teach Patriotism in your Sunday school and make the teaching definite by using the "Catechism of Patriotism" (sent without cost in any quantity), and by making an offering on a Sunday near Washington's Birthday for the completion of the Washington Memorial Chapel, Valley Forge. Send to the Rev. W. HERBERT BURK, Port Kennedy, Pa., for literature.

NOTICES.

Gifts for Missions are Trust Funds.

They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it. Address

The Corresponding Secretary,

281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

All persons having letters from the late

WILLIAM REED HUNTINGTON.

are requested to send them to the undersigned, for use in preparation of his life and letters.

Any indicated wish that a part of a letter shall not be used will be respected.

The originals will be returned, if so desired.

FRANCIS C. HUNTINGTON.

54 William Street,
New York, N. Y.

THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS.

Quinquagesima, February 26th, is another opportunity and one recommended by the General Convention for this cause. About one-sixth of the clergy and congregations throughout the Church took up an offering at Christmas time for the General Clergy Relief Fund. Will not at least one-sixth more send an offering at Quinquagesima? The offerings have been larger in amounts, but there should be a larger number in the Church participating. The Canon recommends an offering from every congregation. The General Convention has recommended an annual offering again and again. The Trustees make appeal constantly and the need is permanent.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work.

If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number of old or disabled and their widows and orphans.

Contributions for "Automatic Pensions at 64" can be "designated," the interest to be used when it accrues, for the clergy at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary, in order to insure legacies and bequests against legal complications.

May we not increase our grants of Pension and Relief through your generous remembrance?

THE GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. MCCLURE.

Treasurer and Financial Agent,

The Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments. No open pulpit, No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THE GRAFTON PRESS (Genealogical Publishers). New York.

The Brewster Genealogy, 1566-1907. A Record of the Descendants of William Brewster of

the *Mayflower*; Ruling Elder of the Pilgrim Church which founded Plymouth Colony in 1620. Compiled and Edited by Emma C. Brewster Jones of Cincinnati, Ohio. Volumes I. and II.

MACMILLAN & Co. New York.

The Ascended Christ: a Study in the Earliest Christian Teaching. By Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge, Hon. Canon of Ely. Price, 80 cents net.

E. P. DUTTON & CO. New York.

A Brief History of the Christian Church. By the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio. With an Introduction by the Rt. Rev. John Williams, D.D., Bishop of Connecticut. Price, \$1.25 net.

BY THE AUTHOR Newark, N. J.

Psychisms Through Anneretta Greene. 1907. Volume One.

PAMPHLETS.

Parish Year Book of Grace Church, New York. [Rev. Dr. Charles L. Slattery, rector.]

Fifteenth Biennial Report of the Board of Control and Warden of the Michigan Reformatory at Ionia, Mich. For the Biennial Period Ending June 30, 1910.

Seet Annual, 1911. [D. M. Ferry & Co., Detroit, Mich.]

The Debate on the Change of the Name of the Church. By Rev. Randolph H. McKim, D.D., Rector of Church of the Epiphany, Washington, D. C. [Reprint from the *Churchman*, December 17, 1910.]

Russia and the American Passport. Address of Louis Marshall of the New York Bar to the Delegates at the Twenty-Second Council Union of American Hebrew Congregations, Thursday, January 19, 1911. Together with Resolution Unanimously Adopted.

Year Book of St. Mark's Church, New York, N. Y. [Rev. Loring W. Batten, Ph.D., S.T.D., Rector.]

The Church at Work

CHURCHES DEDICATED AND CONSECRATED.

ON THE Fourth Sunday after the Epiphany a Bishop Thomas consecrated St. John's church, Powell, Wyo. The little church was filled to overflowing. Immediately after Morning Prayer the Bishop celebrated the Holy Communion. In the course of his sermon he told the history of the building of St. John's. About two years ago he made his first visit to Cody. On his way to that town the train stopped at a little station. The Bishop asked what place it was, and on being told it was Powell, where is situated the headquarters of the Shoshone irrigation project, he decided to build a church at this strategic point. He left the train and bought a lot which seemed to him far out in the country. Since then the town has grown out to this lot. Knowing full well that the settlers in this new land could not afford to erect their own church, Bishop Thomas raised some money for this building from his friends in the East. About six months ago the church was commenced, and to-day St. John's stands completed. It is very prettily finished with plaster and wood-work stained "mission" color. The effect is very pleasing, and is most dignified and churchly. The building seats about 120 persons. Until a resident minister is placed at Powell, St. John's will be under the direction of the rector of Christ Church, Cody. A Sunday school has been maintained at Powell by several of the congregation for some months, and this arrangement will continue.

INTERESTING SERVICES marked the rededication on February 2d of St. Paul's chapel, Wheeling, W. Va., and they were attended by a congregation that taxed the capacity of the building. The chapel has recently been taken down to make room for a business building, and rebuilt and enlarged in a residence section of Elm Grove, a suburb of the city. The services were in charge of the Rev. L. W. S. Stryker. The dedicatory sermon was delivered by the Rev. W. P. Chrisman. Following the service, all present were invited to the Sunday school room, where a social time was enjoyed and light refreshments served, addresses being made by the Rev. Mr. Stryker, Mr. G. C. Woods, and Mr. J. W. Ewing. The work of the Sunday school was also discussed, and the efforts of D. Garth Hearne, the efficient superintendent, in this connection were highly commended. The chapel is in the canonical charge of the Rev. L. W. S. Stryker of St. Matthew's, and

is to be served by the Lay Readers' League of Wheeling.

THE NEW Bethany church at Vulcan, Mich., was opened for divine worship on January 8th. Unfortunately Bishop Williams could not be present, being prevented by ill health. Matins was read by the Rev. R. W. Nickel; the solemn Eucharist was celebrated by the Rev. Frederick T. Datson, rector of Grace Church, Menominee, Mich., assisted by the Rev. R. W. Nickel as epistoler and the Rev. William Poyseor, general missionary, as gospeller. Mr. Poyseor preached the sermon. Notwithstanding the inclemency of the weather a large congregation attended the services. The Rev. Mr. Datson preached the sermon at the evening service. The new church is a very neat and churchly structure, and through the generosity of the congregation and of some benefactors is almost entirely free of debt.

THE "WHITE CRUSADE."

SOME WEEKS AGO mention was made in these columns of a movement called the White Crusade, which was inaugurated in Charleston, S. C., through the efforts of the Rev. R. Maynard Marshall, the Church's city missionary. A week of prayer and effort in connection with this movement, which was organized to fight sexual impurity, was held commencing January 1st with a great mass meeting for men, at which Bishop Guerry presided and made an address, and which was participated in by people of all shades of religious belief, Roman Catholic as well as Protestant, followed by a lively campaign in different parts of the city which included several mass meetings. Bishop Northrop (Roman Catholic) requested prayer for blessing upon the week's campaign at all the altars of that Church during the week, and a meeting for prayer and supplication was led daily at the Y. M. C. A. by various Protestant ministers. A ringing note throughout the week in all the addresses, pressed home to parents, was the duty of instructing their children in the mysteries of life, instead of abandoning them to foul sources for this instruction.

FINE GOTHIC CHURCH FOR LOS ANGELES.

THE FOUR YEARS of the existence of the parish of St. Matthias, Los Angeles, Cal., have been marked by a quiet and steady growth, and more adequate space has become a necessity. The sum of money in hand,

which is between \$5,000 and \$6,000, has made possible the commencement of work on the crypt of what will be, when finished, one of the finest churches on the Pacific Slope. It is the intention of this parish to build slowly and permanently, and the crypt will be used for services and parish purposes until the growth of the parish demands that the church be erected, in which case the whole crypt will be used for parish and Sunday school purposes. The general style of the proposed edifice is to be a modified form of English Gothic. A feature of the crypt, which it is estimated will cost about \$16,000, will be a series of colored symbolic tiles, designed and executed by Mr. Ernest A. Batchelder of Pasadena. These decorative tiles, set in the piers of the arcade and spandrels of the sanctuary arch, will contrast pleasantly with the cool severity of the rough plastered concrete. With the exception of the roof, which will be of slow burning construction, carried by heavy timber trusses, the building will be entirely fireproof.

CONVOCATION OF SOUTHERN FLORIDA.

THE MISSIONARY district of Southern Florida held its twentieth convocation in Grace church, Ocala, from January 24th to 26th, with a good attendance. The sermon at the opening service was preached by the Rt. Rev. Anson R. Graves, D.D. On the following day the sermon at the Holy Eucharist was preached by the Bishop of Florida. The main feature of the business session was the annual charge of Bishop Gray, which was devoted almost entirely to the subject of Unity.

The morning and afternoon of Thursday were occupied chiefly with business sessions filled with reports and routine business. Resolutions were brought in asking for the appointment of committees to consider the adoption of Orlando as a permanent place for the meeting of convocation; to look toward the formation of a Sunday School commission, which should consider and regulate all such matters throughout the jurisdiction, and with which the Sunday schools of the diocese of Florida should be asked to join; and to consider the question of the raising of a permanent endowment fund for the Cathedral school.

As delegates to the next council of the Fourth Missionary Department, the following were elected: Clerical, Rev. Campbell Gray, Rev. V. C. Lacey, Rev. J. M. McGrath, and Rev. W. W. DeHart; lay, Judge Cornwall of Bradentown, Mr. Hankins of Kis-

simme, Dr. Sumter Lowry of Tampa, and Mr. W. B. Chittenden of Daytona.

On Thursday evening a missionary meeting was held, at which the speakers were the Rev. V. C. Lacey of the East Coast, the Rev. A. C. Kilheffer of the Gulf Coast, and Bishop Gray. The next meeting will be held in Orlando at the end of January, 1912.

The district Woman's Auxiliary met on the last day of the convocation, commencing its sessions with a celebration of the Holy Eucharist. The Bishop appointed the officers for the ensuing year and then delivered a short address, of which the word Persevere was the keynote. Twelve branches were represented by seventeen delegates. Mrs. Gray made her annual address. Deaconess H. R. Parkhill spoke in the interest of the Junior work, urging the necessity for leaders in this branch. Mrs. Graves of Kearney also addressed the gathering. An informal discussion of methods followed. At the gathering of Juniors Deaconess Parkhill made a short address, followed by two papers written by the children, one on China and the other on the Seminole.

ORDER TAKEN FOR CONSECRATION OF REV. DR. ISRAEL.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Rogers Israel, D.D., Bishop-elect of the diocese of Erie, as follows: Time, St. Matthias' Day, Friday, February 24, 1911; place, St. Luke's church, Scranton, Pa.; commission to consecrate, the Bishop of Pittsburgh (presiding), Bishop of Bethlehem, Bishop of Southern Ohio; presenters, the Bishop of Harrisburg and the Bishop Coadjutor of Southern Virginia; preacher, the Bishop Coadjutor of Virginia; attending presbyters, Rev. Horace E. Hayden and Rev. Martin Aigner.

FEAST OF THE PURIFICATION AT KEMPER HALL.

THE Feast of the Purification was fittingly kept at Kemper Hall. In the early morning the quaint old custom of Candlemas was observed. A specially beautiful service was read by the Rev. Dr. Larrabee, during which the sisters and a number of the ladies of the household moved in procession round the chapel, each bearing a consecrated, lighted candle. The ceremony symbolizes the progress of the Holy Family to the Temple where the infant Saviour was declared by the aged Simeon to be "a Light to lighten the Gentiles." This short service was followed by a choral celebration of the Holy Communion, Dr. Larrabee officiating, assisted by the chaplain, Rev. F. L. Maryon.

At 10 o'clock Bishop Webb received into the Guild of the Holy Child fourteen of the pupils. This guild has been in existence for forty-five years, in all the schools of the Sisters of St. Mary. Its object is to aid its members in keeping their baptismal vows, more especially in striving for purity of heart, modesty in speech and manner, truth and honor in all the relations of life. What a safeguard this is in aiding children to walk in the straight and narrow way!

A large number of visitors (clergy, associates, and friends) arrived in time for the second celebration. Father Maryon was celebrant. The number of guests was augmented by the return of old pupils, especially almost the entire class of 1910, many of whom came from afar to be present at this great feast. Truly it was a "going up to Jerusalem" to feed on "The Living Bread." This is the real bond between Kemper Hall and its alumni and friends. They may and do scatter over the house and the grounds for sociability, and the recalling of old days, but not one is missing from the Feast of all Feasts!

At this service Bishop Webb preached an

earnest, telling sermon, taking as his text Haggai 2: 9, "The glory of this latter house shall be greater than that of the former," and showing how the little synagogue far outstripped the magnificence of Solomon's Temple by the glory of the Presence of the Lord of lords.

The visiting clergymen included Bishop Webb and his chaplain, Rev. W. E. Spencer, Father Officer, O.H.C., Dean Sumner of Chicago, Dr. Larrabee of Nashotah, Archdeacon Purce of Springfield, Rev. Messrs. Penfold, Ingle, Sherman, Bell, and Dr. Shero, warden of Racine.

The Feast of the Purification is doubly sacred to the Sisters of St. Mary because it is the day on which the Mother Harriet (of sainted memory) founded the order, forty-seven years ago. At every service during the day prayers were offered for her and for all those who have followed in her footsteps.

IMPORTANT RESOLUTION AFFECTING SUNDAY SCHOOL LESSONS.

AN IMPORTANT resolution introduced by the Rev. Llewellyn L. Caley and passed at the recent annual meeting of the Sunday School Joint Diocesan Lesson Committee in Philadelphia, was as follows:

"Resolved, That instead of dividing the year into two parts of equal length, known as Advent to Whitsunday season and the Trinity season, the year be divided into two parts of unequal length, one to be of nine months' duration, or forty lessons, from the middle of September to the middle of June, and the other to be of three months' duration, or twelve lessons, from the middle of June to the middle of September."

In accordance with this, courses of lessons were presented to meet this change.

A committee was also appointed to consider the advisability of publishing a Sunday school paper. The annual election resulted in the choice of the Bishop of Harrisburg as president, Mr. George W. Jacobs, vice-president; Rev. H. L. Duhring, secretary; Mr. John E. Baird, treasurer.

FOR CLERGY PENSIONS.

TO BRING clerical pensions actually within the reach of the present day clergy the Monmouth County (N. J.) Clericus suggests, by resolutions, that diocesan funds be merged with the general fund or be administered in harmony with it, and that, by authority of General Convention, one per cent. of clerical salaries and one per cent. of parochial expenses be paid annually into that fund.

MIDWINTER CONVOCATION OF THE DISTRICT OF UTAH.

OWING TO THE kindness of Mrs. Ogilvie, which made the meeting possible, the clergy of the district of Utah met in convocation at one of the mission chapels, St. Peter's, Salt Lake City, commencing with a celebration of the Holy Eucharist at 7:30 A.M. At the business session which followed, addresses were made on the General Convention by the Rev. D. K. Johnston, clerical delegate, and Mr. J. B. Schoolfield, lay delegate, the latter also speaking on "New Plans for Raising the Apportionment." Dean Colladay opened the afternoon session with a paper on "The Kingdom and the Church." Mr. M. W. Rice of St. Andrew's Associate Mission contributed a paper on "The Activities of the Clergy in a City Parish." An interesting discussion of both these papers followed. The Rev. T. T. Denhardt opened the discussion on "How to Keep Busy in a Utah Town," and the Rev. W. F. Bulkley gave a review of a book on missions. The missionary meeting was held in St. Mark's Cathedral at 8 P.M.

The feature of the convocation came on February 2d, when the new chapel at Row-

land Hall, a school for girls, was consecrated. Bishop Spalding celebrated the Holy Communion and the sermon was preached by Bishop Thomas. After luncheon the "Sunday School Round Table," led by Bishop Thomas, brought out much useful information. At the Churchman's annual dinner about seventy-five men were present. Bishop Spalding pointed out the great need this country has for the Church and what it stands for; Bishop Thomas gave the address of the evening, illustrating his speech by the life of Mr. George C. Thomas, and Professor Marshall of the University of Utah spoke of the relations of the clergy and laity.

35TH ANNIVERSARY OF REV. A. T. PINDELL.

CROWNED WITH nearly fifty years of useful work in the ministry, Rev. Adolphus T. Pindell, rector of Sherwood Parish, Cockeysville, Baltimore county, Md., celebrated on February 3d the thirty-fifth anniversary of his rectorship. During these years Mr. Pindell has become a veritable Vicar of Wakefield in the community, the philosopher, guide, and friend of his people. His anniversary was observed, by his desire, without any special services, but in the evening a reception and supper were given in his honor at the rectory, at which a large number of his parishioners and other friends, among them being Bishop Murray, were present and warmly congratulated Mr. Pindell on his long and useful service.

ACTIVITIES OF THE CHURCH CLUBS.

THE CHURCH of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), has a men's club of 250 members which is fortunate in numbering among its members some men prominent in the political and business life of the city. Through them well known public men have been secured to address the club on topics of public interest. On February 8th, in spite of a heavy snow storm, 300 men assembled to hear an address by Governor Crothers of Maryland on "What the Conscientious Layman Can Do for the State." At the Lenten meeting of the club ex-Congressman Handy of Delaware is to give a lecture on "The Evidence of the Death and Resurrection of Christ," from the viewpoint of a layman. Subsequent lectures are to be given by Hon. J. Barry Mahool, mayor of the city, by Judge Williams of the juvenile court, and by Attorney-General Strauss, who will talk on "Maryland's Part in the Building of the Nation."

SOME FORTY laymen met at a dinner given by the men of the Church of the Holy Comforter, Charlotte, N. C., on Monday, February 6th, in the crypt of the Bishop Atkinson Memorial Church. An excellent programme was well filled, the speakers being the Ven. E. A. Osborne, the Rev. Francis M. Osborne, Messrs. Isaac Hardeman, E. A. Smith, Heriot Clarkson, the Rev. Harris Mallinckrodt, and Mr. C. E. Frick, in the order given. A resolution was adopted appointing a committee to take up and act in the matter of organizing a Church club or similar association of laymen for such social, coöperative, and educational purposes as will forward the cause of the Church. The committee consists of four men from the Church of the Holy Comforter, two from St. Peter's, and one from St. Martin's chapel.

THE CHURCHMEN'S CLUB of Rhode Island held an important meeting at the Narragansett Hotel in Providence on the evening of February 9th to hear two eminent speakers on the subject of the Forward Movement. Invitations were sent out through public notices in all the churches of the diocese on the Sunday previous for all men to attend who cared to pay the regular rate for the dinner ticket

(\$2). The speakers were Mr. Burton Mansfield of New Haven, Rev. William E. Gardner of Boston, Mr. W. R. Stirling of Chicago, and Bishop Perry. The work in China was the chief theme, as that seemed to be the point where the great conflict was to take place between Christianity and Mohammedanism. Strong appeals were made to discard the apportionment plan of giving for missions and instead for every man to do his duty.

THERE WAS a large attendance at the third annual banquet of the Men's Guild of the Chapel of the Advent, Baltimore, held in the parish house on the evening of February 2d. The guests of honor were Mr. A. S. Goldsborough, president of the Men's Club of the Church of St. Michael and All Angels', who spoke on "The Churchman in Civic Life," and the Bishop of the diocese, who made a strong address on "The Churchman in His Church." Other speakers were Rev. A. C. Powell, D.D., Rev. Frederick Thompson, Rev. Charles A. Hensel, and Rev. C. P. Sparling, the vicar.

ON MONDAY, February 6th, a supper was given to a large number of men and women by the Men's Club of St. Andrew's Church, Dayton, Ohio, to celebrate the second anniversary of the club's formation. Under the Rev. Thomas W. Cooke the institutional work has progressed rapidly and now a campaign for the raising of funds to build a church is well under way. The congregation is at present worshipping in the social room of the parish house.

THE ANNUAL meeting and banquet of Grace Cathedral Church Club, Topeka, Kan., was held in the guild hall on the night of Jan. 25th. About one hundred men were present and listened to a very interesting and instructive address by Mr. W. H. Stirling of Chicago on the Forward Movement.

MEMORIALS, GIFTS, AND BEQUESTS.

THE INTERIOR of the Church of St. John the Evangelist, Boston, has been considerably beautified by the addition of a new altar and reredos of oak, which harmonize delightfully with the rood-screen erected in the church several years ago. The altar is the gift of an anonymous friend of the parish. It is eleven feet wide, much wider than the other altar, and the reredos, which extends high up, will serve as a frame later for a magnificent painting which, as an altar-piece, will occupy a central position. The altar and reredos are of the Perpendicular Gothic type. The painting, which will be placed in position in a few weeks, is the work of Martin Mower, an instructor at Harvard University. The central figure of the picture is our Lord vested in long white alb and golden girdle, as St. John saw Him in the Isle of Patmos. St. John, vested as a Bishop, is on the one side, and Mary Magdalene with her pot of ointment on the other. Surrounding the central figure is a choir of angels, while at the feet are worshipping angels swinging censers.

THE NEW WINDOW erected to the loving memory of the late Mary Greenough Fiske, wife of the rector, the Rev. George McClellan Fiske, D.D., was unveiled and blessed by the rector on Sunday morning, February 5th, at St. Stephen's church, Providence, R. I. The window is large and handsome, situated in the main vestibule of the church at the left of the entrance. The design is intended to illustrate the sacrament of Holy Matrimony. The main portion represents the marriage in Cana of Galilee. Below the dominating picture are three panels: the meeting of Isaac and Rebecca with the words, "Isaac and Rebecca Lived Faithfully Together"; Christ on the cross, surrounded by adoring angels, with the legend, "Christ Loved the Church and Gave Himself for It"; and the espousal of the Virgin, typifying the union of Christ and the Church, with the words, "The Mystical

Union that is Betwixt Christ and His Church."

THE WILL of the late George Platt of Philadelphia directs that at the death of his sister his estate, which amounts to about \$100,000, be distributed as follows: One-fifth to the Domestic and Foreign Missionary Society, the income to be used in assisting domestic missions in Oregon, Montana, Dakota, and Nebraska; one-twentieth to the Evangelical Education Society; one-twentieth to the Church Home for Children; three-twentieths to the Episcopal Hospital to support free beds; one-twentieth to the City Mission for the Home for Consumptives at Chestnut Hill. Mr. F. Clifford Evans bequeathed \$100 to the Church of the Incarnation, Philadelphia.

AT A RECENT meeting of the vestry of St. Luke's, Whitewater, Wis., a gratifying communication was read, offering to the parish the sum of \$4,000, the interest from which is to be used toward payment of the rector's salary. This handsome gift was made by Mrs. Mary Fielding, a loyal communicant and a most generous helper in every department of the work. The well appointed guild hall is a gift from her some time ago as a memorial to her mother. The present benefaction was made in order to enable the vestry to increase the stipend of the rector, the Rev. R. F. Keicher, at the beginning of this, the fifth, year of his rectorship.

THE REV. R. F. HUMPHRIES, rector of St. Peter's Church, Baltimore, Md., preached to the members of the Grace Church Deaf-Mute mission on Sunday afternoon, February 5th, his sermon being interpreted into the sign language by Mr. F. C. Forrester, principal of the Maryland School for the Deaf of Parkville, Mass. After the sermon there were presented and blessed two beautiful sterling silver flagons which have recently been added to the communion set of the mission, which was given as a memorial to Mr. James S. Wells, a faithful lay reader of the mission from 1879 to 1891.

THE BISHOP of Pittsburgh visited St. Timothy's Church, McKees Rocks, Pa., on January 24th, St. Timothy's Day, and consecrated two large brass Eucharistic candlesticks and a tabernacle, presented in memory of departed members of the congregation, and also confirmed a large class of adults, the second presented by the rector, the Rev. Samuel G. Porter, in the last three months. In his sermon the Bishop spoke in high terms of the successful work accomplished by the rector, regretting that he was so soon to leave the diocese.

A HANDSOME altar and reredos have been given to Grace Church, Ocala, Fla., by Miss Margaret Eagleton, formerly of Ocala, now of Philadelphia, in memory of her mother. This memorial was received and put in place in time for the annual meeting of the convocation of the district, which was held in Ocala January 25th and 26th. On the Third Sunday after Epiphany occurred the benediction of the altar, immediately before the Holy Eucharist, at which it was used for the first time. The old altar has been used to fit up a little chapel, which has been much needed.

THE AMERICAN CHURCH Building Fund Commission forwarded to the Rev. R. W. Nickel a check of \$200 for the new St. Mary's church at Norway, Mich. The members of St. Mary's mission wish to express their deepest gratitude for the gift, which enables them to pay for the last necessary work at the new church at Norway. St. Mary's mission would greatly appreciate the donation of ten or twelve second hand pews and of a plain altar cross.

RECENT MEMORIALS at the Church of St. Simon the Cyrenian, Topeka, Kan. (the Rev. H. B. Brown, rector), are two seven-branched

brass candelabra in memory of the late junior warden, Henry Dillard, and Mrs. E. Guy and Wilhelmina Sumner. Funds are being raised to build a suitable rectory at a cost of \$12,000, to take the place of the ancient building that once did duty as mission hall and rector's residence.

THE CHURCH of the Holy Trinity, Paris, France, by the gift of Mr. Ferris Thompson of New York, is to have a rectory erected on the lot reserved for that purpose adjoining the church and parish house. It is to cost from \$35,000 to \$40,000. This will complete the original idea of the architect and be of great advantage in all the future administration of this important church.

MARGARET CARROL (colored), who died January 9th, for many years a faithful member of the Chapel of St. Mary the Virgin, Baltimore, left by her will the sum of \$1,000 to St. Mary's, \$750 to St. Mary's Home for Little Colored Boys, and, after some bequests to relatives, the residue of the estate, probably amounting to \$900, to St. Katharine's chapel.

AN ALTAR has been placed in Grace church, Berryville, Va., by the children of Mrs. George Washington Lewis, in loving memory of their mother, who was a daughter of the late Reverdy Johnson, a distinguished jurist of Baltimore. Mrs. Lewis was a faithful member of Grace Church.

ST. MARK'S MISSION, Oakley, Ohio, which has recently been in charge of Canon Reade as Archdeacon *pro tem.* of the Cincinnati district, has received the gifts of two handsome Prayer Books from a friend and a prayer desk from Rev. F. L. Flinchbaugh, rector of Calvary Church, Clifton.

BY THE WILL of Mrs. Harriet Coles of Glen Cove, L. I., a well-known resident who died last August, the bulk of her estate goes to charities and one-third of the residue to the wife of the rector of St. Paul's Church in that village. The parish receives two trust funds of \$5,000 each.

MISS ISABEL G. BOWDOIN, who died January 31st, bequeathed \$500 to the endowment fund of St. Paul's Church, Baltimore, and \$300 to the endowment fund of St. Paul's School for Boys, after the death of her sister, Miss Alice G. Bowdoin.

NURSES' HOME FORMALLY OPENED IN LONG ISLAND.

THE Nurses' Home, recently built in connection with St. John's Hospital of the Church Charity Foundation, diocese of Long Island, was formally opened with a service of benediction on Wednesday, February 8th. Bishop Burgess officiated, and was assisted by a number of the clergymen of the city of Brooklyn and diocese. The choir of nurses, preceded by a crucifer, led the procession from the corridor to the assembly room. Following the choir came the clergy. Twenty-two nurses with their supervisor, Miss Helen Smith, and her assistant, Miss Jackson, concluded the procession. Brief addresses were delivered by Bishop Burgess, the Rev. James Clarence Jones, Ph.D., and Henry A. Fairbairn, M.D. The addresses were all largely reminiscent in character.

The Bishop spoke of the Foundation and of the low ebb at which it had been when he first entered the diocese, outlined its gradual development up to the present time, and paid high tribute of praise to the Rev. Paul F. Swett for his untiring labors and deep personal interest in the welfare of the institutions over which he has charge. The Board of Managers was thanked for its hearty co-operation at all times and the Women's Board received highest encomiums for all it had accomplished in work and financial benefits toward bringing the Foundation to its pres-

ent successful issue. Dr. James Clarence Jones also delivered a brief encouraging address. The third speaker, Henry A. Fairbairn, M.D., made a deep impression upon all present by the glowing tribute which he paid to Bishop Littlejohn and Sister Julia, who, he said, were the actual founders and builders of the great work in which the diocese has now such great satisfaction. Religion and charity, he considered, should go side by side, and this he felt had been accomplished by the founders of the institution. About 500 persons attended this solemn and dignified service.

OPENING OF ST. PAUL'S CATHEDRAL, DETROIT.

A LARGE number of clergy and laity assembled at 10 o'clock on Tuesday, February 7th, for the formal opening of St. Paul's church, Detroit, as a Cathedral and also to celebrate the fifth anniversary of the Bishop's consecration. The expectation had been that the service would be held in the comparatively small chapel (it holds 600) which had served for parish church ever since St. Paul's removal to its present location, and the congregation was agreeably surprised. The service was simple, yet very impressive. It began by the Bishop kneeling at the entrance to the choir and saying the questions addressed to the candidate in the "Ordination of Priests," to which the clergy (kneeling) made the prescribed replies. The Bishop then read the similar questions in the Consecration of Bishops, himself making the answers. The celebration of the Holy Communion followed, about eighty receiving. The Bishop's sermon, or charge, was on "The Work of Our Common Ministry." The chief thought running through it was the composite character of the Christian priesthood and the duties growing out of each of those functions. Besides the surprise of holding this service in the Cathedral, another was in store. It was the formal presentation by the rector and vestry of St. Paul's Church of this building to the Bishop as his Cathedral, to be used by him whenever he desired. The Bishop, in reply, expressed his heartfelt thanks, saying that heretofore he had felt like a fugitive and wanderer as to a Church home.

At the luncheon which followed, furnished by the ladies of St. Paul's, the clergy of the diocese presented the Bishop with a set of the new Encyclopedia Britannica. In the evening the Michigan Church Club held a banquet, addresses being made by the president, Clarence Lightner, Mr. J. B. Howarth, Dean Marquis, and the Rev. Henry Tatlock of Ann Arbor.

St. Paul's is said to be the largest and finest Cathedral of the Church in the middle west. The extreme length is 208 feet, 35 feet longer than the magnificent Trinity Cathedral in Cleveland. The extreme width across the transepts is 52 feet and the width between the columns of the interior is 31 feet. From the vestibule to the chancel is 119 feet and the length of the chancel is 58 feet, with a width of 32 feet. The design may be said to be English fifteenth century Gothic, although many forms and details are in the manner of the fourteenth century. The tower will not be added to the building this year, but when it is erected it will be seen that it has been modelled after that of Gloucester Cathedral. Like the exterior, the interior is noticeably severe. The principal lighting is from the windows of the aisles, filtering through the lofty arches into the nave, the transepts with great traceried openings, and the crossing by the great lantern of the tower. The choir is provided with a higher light by the range of windows above the arcade and a group of five lancets in the east wall. The great circular tower piers express plainly the tremendous strain they have to bear in supporting in safety the massive masonry construction above.

The roof ceiling throughout is of oak, divided by the great roof trusses. Eventually they will be decorated with shields bearing the heraldically colored arms of the dioceses of the Anglican Church, both in England and America.

Until the choir is reached every detail of the Cathedral is marked by rigid severity, but here a noticeable increase in richness of architectural form, decoration, and furniture is seen. From the tiled pavement, the finest in color and glazing to be found anywhere in the world, to the oaken ceiling, memorials in virgin marble, stone, wood and precious metal beautify the passage to the sanctuary and the high altar, which, with its reredos and eastern window, is the most impressively beautiful expression in the entire fabric of the church. With the possible exception of the great Cathedral of St. John the Divine, New York City, architectural and clerical critics have declared that the Detroit Cathedral comes closest to the most glorious period of Christian architecture adapted to modern needs of any of the churches of America.

From the chancel rail to the great reredos back of the high altar, carved figures of saints and of vine and grape emblematic of the Passion of the Christ make the sanctuary an impressive scene of beauty that inspires to heartfelt worship without the need of a single spoken word of devotion or a single note of praise. The pulpit at the chancel rail with its handsomely carved figures of the heroic expounders of Christian doctrine from the age of the Apostles to the age of the Renaissance, the stalls for the choir and clergy, the Bishop's throne, and lastly, the reredos with its life-sized figures of the Christ, St. Mary, St. John and the saints through whom the word was first brought into Britain, all combine to make up a sermon in oak.

DIOCESAN SYNOD OF MONTREAL, CANADA.

THE DIOCESAN synod of Montreal opened February 7th with the usual service in Christ Church Cathedral, Montreal. At the office of Holy Communion the Bishop was celebrant, Dean Evans the gospeller, and Canon Abbott Smith the epistoler. In his charge Bishop Farthing touched upon the passing of the late King Edward, since the last meeting of Synod, paying a warm tribute to the love to him by his subjects throughout the empire. The Bishop said that the Executive committee recommended that the stipends of the mission clergy should be increased by the addition of \$50 per annum. The high cost of living makes this a necessity. Other features of the Bishop's charge were the need of \$50,000 endow-

ment fund for the diocesan college; the removal of Durham Ladies' College to a locality on the main line; the visits of the Bishops of London and Glasgow during the past year, their inspiring effects and the need of more such visits; the Church's attitude on the marriage laws and divorce; Prayer Book revision; the Church's unchanging fidelity to the divinity of our Lord and the growth of luxury in our midst.

In speaking of the retirement of Canon Renaud from the chaplaincy of the Andrews Home, an office he has held for twenty years, the Bishop paid a tribute to the good work done by the Canon in the cause of immigration during that period, and spoke also of his brave action in entering the burning building during the *Herald* fire last June, an act for which he is to receive a medal. As to the removal of Durham Ladies' College to a more accessible point, \$10,000 more than they had at present would be needed before they could take that step. Speaking with regard to the sacredness of the marriage tie, the Bishop said that the Church of England had no thought of any dissolubility in the marriage bond, and in Canada the General Synod had gone still farther and had enacted in Canon 5 that no clergyman within the jurisdiction of the Church of England in Canada should solemnize marriages between persons either of whom has been divorced from one who is living at the time. "I rejoice," said Bishop Farthing, "that the Church has in this respect an unstained record and that she stands as firmly for the sacredness of marriage as ever. There is no thought of lowering this high standard."

With regard to the revision of the Prayer Book, which would be discussed by the General Synod at the next meeting in September, when the report of the special committee will be presented, there was no subject that could come before the Synod of greater importance to the whole Church. He trusted that it would be approached in a spirit of reverence and patience. That there was necessity for some change was shown by the fact that the diocesan synods of Huron, Toronto, Algoma, and Montreal have memorialized the General Synod on the subject. Services were needed for harvest thanksgivings, inductions, and so forth. In such adaptations they must remember that there was no need of any change in the doctrinal standards of the Prayer Book, nor would they touch the ceremonial directions. The Bishop thought that this work of Prayer Book revision required very careful thought. It should not be attempted at the approaching meeting of the General Synod, as the committee had not had a chance to give the matter careful consideration. He hoped that they would be able to submit to

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the General Synod of 1914 such recommendations as would fairly meet the altered conditions of life in this country.

At the evening service, held in the Cathedral after the first day's session, the preacher was the Right Rev. Dr. Courtney, formerly Bishop of Nova Scotia, but now rector of St. James', New York. The service was choral and a large number of the clergy were present in their robes.

The principal feature of the morning of the second day's session was the report of Bishop's College, Lenoxville, presented by Principal Parrock. In the afternoon, Dean Evans read tributes to the various Churchmen who had passed away during the year. At the close of an eloquent tribute to the late Chancellor Bethune, a protrait of the synod's late faithful servant was unveiled. Then all knelt in prayer and on rising the hymn, "For All the Saints," was sung. At the missionary meeting in the evening (the Bishop presiding) in the Windsor Hall, Bishop Courtney and the Rev. Canon Gould were among the speakers.

BISHOP OF QU'APPELLE TO RESIGN.

THE EXECUTIVE committee of the diocese of Qu'Appelle, Canada, received an intimation from Bishop Grisdale of his desire to retire from active duty shortly. The Right Rev. McAdam Harding, Bishop Coadjutor, will succeed to the bishopric. It is fourteen years since Bishop Grisdale was consecrated.

TWO BUILDINGS DEDICATED AT BETHANY, OHIO.

BISHOP VINCENT spent most of Thursday, February 9th, with the Sisters of the Transfiguration at Bethany Home, Glendale, Ohio. This institution, so dear to the hearts of those who know most about its thoroughly devoted work, has grown by the addition of the Church Home for Boys, which was moved from the smoky precincts of Cincinnati to the beautiful environments of Bethany Home at Glendale and is now known as the Bethany Home for Boys. It has been enlarged and improved until now it has a capacity of twenty-five boys and has seventeen inmates. Another addition has been "The Hope Industrial Building," where a complete and modern steam laundry does all the work of the homes and trains girls for future usefulness. The Bishop blessed both these new buildings, dedicating them to the worthy purposes for which they have been erected and also confirmed a class of fourteen, three boys and eleven girls. The class was presented by the Rev. Arthur B. Livermore, who is acting as chaplain in the absence of Dean Matthews.

DEATH OF THE REV. DANIEL F. SMITH, D.D.

THE REV. DR. DANIEL FREEMAN SMITH passed away at about 4:15 in the afternoon of Saturday, February 11th, at Long Beach, Calif. He was a graduate of Bowdoin College, Brunswick, Maine, and was ordained to the diaconate in 1861 and to the priesthood in 1862 by Bishop Burgess. His first work was in connection with St. Ann's, Calais, Maine. He afterwards became rector of St. Luke's Church, Evanston, Ill., being made rector emeritus in 1904.

\$40,000 PARISH HOUSE FOR SEWICKLEY, PA.

THE CONTRACT has been signed and let for the erection of the new parish house of St. Stephen's Church, Sewickley, Pa., to cost \$40,000. The architects are Alden & Harlow of Pittsburgh, who are using the plans made by Cram, Goodhue & Ferguson. Work is to be begun immediately.

KANSAS CITY.

Social Welfare Work of St. George's, Kansas City.

ST. GEORGE'S CHURCH (the Rev. Dr. Cyrus Townsend Brady, rector) is much interested in social service. At a recent all-day meeting of the Kansas City Council of Clubs held in the parish house, the rector read a paper on the conditions of the working woman of Kansas City and urged the enlargement of the Girls' Hotel. As a result of the meeting the work was undertaken by the club women of the city, and the organization of a Consumers' League is being considered. Unusual interest in the Church history lectures, being delivered in the same parish, is manifested by large congregations, over half of whom are men. All ministers of the city are considering a united celebration of the tercentenary of the King James version of the Bible, and a committee, of which Dr. Brady is chairman, has been appointed from the various denominations to take charge of the matter. As a result of a paper on the condition of the negroes in Kansas City, which the rector of St. George's read before the Ministers' Church Alliance, a vigorous organization looking toward the moral, mental, and physical up-building of the colored people of Kansas City is in process of formation.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Growth of Holy Innocents' Mission, King's Highway.

HOLY INNOCENTS' MISSION, King's Highway, which has had services for the last three years in the home of John Thomas, lay reader, has grown to about sixty communicants and the same number of Sunday school pupils. The diocesan authorities have aided the congregation to secure a plot of ground at the corner of East Seventeenth street and Avenue R. The people have subscribed liberally and hope soon to erect a church. At present the mission is under the care of Archdeacon Wrigley, rector of Grace Church, Brooklyn Heights.

HOPE-JONES ORGAN

A paragraph from the lecture delivered at Ocean Grove, N. J., by Mr. Robert Hope-Jones.

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MARYLAND.

JOHN G. MURRAY, D.D., Bp.

St. Mark's, Baltimore, Welcomes New Rector—Annual Service of Bishop's Guild—Other News.

A LARGE and representative number of the parishioners of St. Mark's Church, Baltimore, attended a reception given in the parish house on February 3d to welcome their new rector, the Rev. Charles E. Perkins, who is a native of their city, was educated there, and after graduating at the Virginia Seminary in 1899, was ordained there, shortly afterward becoming rector of St. Paul's Church, Salt Lake City, Utah, where he remained until accepting their call to Baltimore. He succeeds the Rev. William D. Gould, Jr., who, after a rectorate of seven years, resigned to become rector February 1st of Holy Trinity Church, Baltimore.

THE ANNUAL service of the Bishop's Guild of the diocese was held at Emmanuel Church, Baltimore, Sunday evening, February 5th. The Rev. Romilly F. Humphries, rector of St. Peter's Church, preached the sermon.

AT THE regular meeting of the Clerical Association of Baltimore held February 6th in the parish house of Emmanuel Church, the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, read a very thoughtful paper on "The Church and Social Service."

THE THEOLOGICAL library of the late Bishop of the diocese, containing a large number of valuable volumes, many of which are autograph copies, is to be sold for the benefit of the estate. The clergy of the diocese have been given first choice and will have the benefit of the sale during February.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Lenten Preachers Announced—Mission to be Planted in West Newbury—Notes.

ST. PAUL'S PARISH, Boston, is the first in the field with its announcement of Lenten preachers. The programme has not been made out in detail at this writing but it has been arranged that those who will have the greater part of a week will be the Rev. Dr. Herman Page of Chicago, the Rev. Arthur B. Kinsolving of Baltimore, Md., the Rev. Samuel S. Drury of St. Paul's School, Concord, N. H., the Rev. Edward T. Sullivan of Newton Centre, and Bishop Lawrence. Others who will be heard on one or perhaps two days are the Rev. Dr. Mann of Trinity Church, Boston, the Rev. F. C. Lauderburn of St. Stephen's, Boston, Dean Hodges of the Episcopal Theological School, and the Rev. Dr. Rousmaniere of St. Paul's, who will have the services during the Holy Week, as usual.

AN EFFORT is being made to establish a mission at West Newbury, where resides the Rev. Rufus Emery, who with his two sisters has been generous to the town. Recently services have been inaugurated in the place with the Rev. Glenn Tilly Morse in charge. One of the diocesan missionaries has lately been making a canvass of the town to see if there is any real need for the ministration of the Church, as the diocesan authorities wish to make no mistake.

THE REV. HENRY E. EDENBORG of Chicago has been asked by the Rev. Frederick B. Allen, superintendent of the Episcopal City Mission, Boston, to go East and take charge of Grace Church, South Boston, as the successor to the Rev. W. J. Dixon, who has gone to the diocese of Arizona. Mr. Edenborg is a graduate of the Episcopal Theological School and is now in charge of the Chicago Home for Boys.

THE REV. ALBERT CRABTREE of the Church of the Redeemer, South Boston, has been ap-

pointed by Bishop Lawrence to take charge of the prison work in Boston formerly undertaken by the late Rev. S. Stanley Searing. The hospital work which Mr. Searing also had charge of will be performed by the Rev. Donald Brown.

THE NEW ENGLAND chapter of the American Guild of Organists held a service at Trinity church, Boston, on the evening of February 9th, and several of the organists of leading churches were heard in musical numbers, the choir of the parish also taking part. The rector, the Rev. Dr. Mann, gave a brief address.

THE REV. E. A. BOLT, formerly a missionary in Arizona, is temporarily in charge of St. Paul's Church, Beachmont, Mass., from which the Rev. Mr. Beal resigned to take charge of the Church of the Ascension, Cambridge.

THE REV. ALLEN GREENE has returned from the South, whither he went to recuperate after his long illness, induced by an operation, and on Sunday, February 11th, he conducted the services at his own church, St. Paul's, Peabody.

A GUILD of intercession has been formed at St. Paul's church, Boston, and the Rev. Dr. Rousmaniere has extended a cordial invitation to all persons to join it.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Quiet Day at the Cathedral.

A QUIET DAY will be held in All Saints' Cathedral on February 22d. The devotions will be conducted by the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis, Minn.

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"I was not so strong a believer in heredity as he was, however, and, beginning to think for myself, I concluded to stop drinking coffee, and see what effect that would have. I feared it would be a severe trial to give it up, but when I took Postum and had it well made, it completely filled my need for a hot beverage and I grew very fond of it.

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MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Meetings in the Interest of the Forward Movement
—New Wing of St. Barnabas' Hospital
Opened—General and Personal Notes.

THE Rev. C. C. ROLLIT, department secretary, is arranging about twenty meetings in the various parts of the diocese in the interest of the Forward Movement. Such meetings have already been held in Stillwater, Hastings, St. John the Baptist and All Saints' Churches, Minneapolis.

THE NEW WING to St. Barnabas' Hospital, Minneapolis, was formerly opened by Bishop Edsall on Saturday, February 11th. The new addition is fire proof and of the latest type of modern hospital construction, was erected at a cost of \$85,000, and has space for one hundred beds.

CHRIST CHURCH, St. Paul, by an offering on New Year's day of \$8,200 was enabled to cancel a mortgage of long standing and provide as well for interest to cover insurance for years to come.

THE Rt. Rev. T. P. THURSTON, Missionary Bishop of Eastern Oklahoma, preached his last sermon as rector of St. Paul's Church, Minneapolis, on Sunday, Feb. 5th. He expects to leave for his new field about the middle of the present month.

THE Rev. STANLEY KILBOURNE was formally instituted rector of Holy Trinity Church, Minneapolis, by Bishop Edsall on the Fifth Sunday after the Epiphany.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Archdeacons Meet at Orange—An Appointment by the Governor.

THE ARCHDEACONS of Morristown and Newark held a joint meeting on Tuesday, February 7th, in Grace Church, Orange. At the afternoon session methods of administering parochial finance were discussed by the Rev. Walker Gwynne, the Rev. E. A. White, and others. Practical addresses were made by the Rev. Elliot White and the Rev. Henry H. Hadley on the question of Lenten Services, special preachers, and courses of sermons. A missionary meeting in the evening was also held, at which the programme included addresses by the Rev. Dr. Joseph N. Blanchard, Bishop Francis, Bishop Lines, Archdeacons Carter and McCleary, and the Rev. Charles T. Walkley, rector of the parish.

COL. EDWIN A. STEVENS of Hoboken has been appointed Road Commissioner for the State of New Jersey by Governor Wilson, in recognition of his sterling qualities and his skill as a civil engineer. The Governor and the Colonel were classmates at Princeton University.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Recent Events in Ascension Parish, Atlantic City.

SOME MONTHS ago there was organized in Ascension parish, Atlantic City, a Women's Guild which now numbers upwards of one hundred members, which has helped largely to reduce the parish indebtedness, as well as contributing to many missionary objects. Another part of the guild work is a missionary study class under the direction of Miss Elizabeth Hare. A men's dinner was recently given in the parish hall at which there were over eighty men, the rector, the Rev. Dr. C. M. Niles, presiding. Addresses were made by the Rev. H. M. Kieffer, D.D., the Rev. W. Ernest Allen; Mr. C. B. Deacon, Emery Marvel, M.D., J. Milton Brooks, Ph.D., Mr. W. D. Corcoran, Mr. Fred Wood, and Mr. W. W. Lord. As a result of this gathering a men's guild has been organized of about fifty members for the purpose of interesting men in the Church and its services

and promoting the welfare of the parish. Mr. Alger E. Weeden, organist and choir-master, has organized a valuable club known as the Choir Alumni. Already there are 127 members, composed of the men and boys of the present choir and those who have sung in the past. The object of this is to keep them together and to produce from time to time music other than that sung in Church.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Pre-Lenten Clericus Meeting.

THE OREGON CLERICUS held its pre-Lenten meeting at the pro-Cathedral, Portland, on February 7th. The Holy Eucharist was celebrated at 8 A. M., followed by breakfast in the parish house. Morning Prayer was said at 10, with two meditations by the Bishop on the "Authority and Power of the Priesthood," followed by prayers for more power in the work of the diocese. The afternoon was given up to discussion of the general subject, "The Relation of the Clergyman to the Community." A committee of three was appointed to investigate social conditions in the city of Portland and to lend a hand in all matters looking to the social uplift. About twenty of the clergy of the diocese attended.

PITTSBURGH.

CORTLAND WHITEHEAD, D.D., Bishop.

Lenten Schedule for Noon-day Meetings—Notes and Personals.

THE USUAL services at noonday will be held during Lent in Trinity church, Pitts-

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burgh. The speaker on Ash Wednesday will be the Bishop of the diocese. Other speakers during the months of March and April will be the Rev. George Gunnell, Jr., the Rev. Frank H. Nelson, the Rev. James Sheerin, the Rev. C. M. Young, the Rev. Carl E. Grammer, D.D., the Rev. L. N. Tucker, the Rev. J. M. Oaksford, the Rev. Laurens McLure, D.D., the Rev. W. F. Prince, Ph.D., the Rev. Milo H. Gates, D.D., and the Rev. William F. Shero, Ph.D. of Racine College, Racine, Wis.

Mr. W. A. CORNELIUS of McKeesport has been elected treasurer of the Board of Missions by the Standing Committee, to fill the unexpired term of the former treasurer, Mr. T. W. Shacklett of Erie, who because of the division of the diocese resigned his office from January 1st.

RHODE ISLAND.

JAMES DEW. PERRY, JR., BP.

Bishop Perry Warmly Greeted.

LARGE CONGREGATIONS, meetings of men's clubs, and receptions mark the progress of Bishop Perry through the diocese. At St. James' church, Providence, the Rhode Island Assembly, B. S. A., had the Bishop for its guest on Tuesday evening, January 31st. Many men not members of the Brotherhood were present, making a total of some 275 to extend a welcome. There was a reception from 7:30 to 8:15. In the receiving line with the Bishop were Mr. Henry Huntington Field, president of the Rhode Island Assembly, Rev. C. W. Forster, rector of St. James' Church, and the Rev. R. J. Mooney of Attleboro, Mass. The business meeting followed and Bishop Perry addressed the assembly, expressing his deep regard for the Brotherhood and his faith in the work of men in the Church.—BISHOP PERRY made his first visitation to St. Mary's, East Providence (Rev. Herbert C. Dana, rector), on the evening of the Feast of the Purification, B. V. M., it being the occasion of the annual parish festival. Festal Evensong was sung and confirmation administered. After the service the rectory across the street was thrown open for a reception to the Bishop from 9 to 10 o'clock.—IN BRISTOL on Sunday, February 5th, at old St. Michael's the Bishop was among his own kinsfolk and friends. His reception on this occasion was enthusiastic. His sermon emphasized the importance of religious training in the home.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Nashville Convocation Meets at Fayetteville—Other Items.

THE MIDWINTER meeting of the Convocation of Nashville was held February 7th and 8th in the Church of St. Mary Magdalene, Fayetteville. Sermons were preached by Rev. E. B. Andrews of Columbia and Rev. Dr. Logan of St. Anne's, Nashville, and the Quiet Hour was conducted by the Rev. E. A. Bazett-Jones of Nashville, following the celebration of the Holy Communion by the Dean, the Rev. H. J. Mikell. Papers were read and discussions had on the "Man Problem" by Rev. John B. Cannon of Clarksville, on "The Character and Value of Study for a Busy Clergyman" by the Rev. W. A. Grier, and on the missionary night addresses were delivered by Rev. Thomas Dyke of Nashville and Rev. A. L. Seiter of Franklin. Reports of the missionary work were made by Archdeacon Windiate.

ARRANGEMENTS have been made for the following speakers at the noonday Lenten services in Nashville: Bishop Gailor, the Bishop of Atlanta, Rev. Frank H. Nelson of Cincinnati, Rev. Dr. W. C. Whitaker of Knoxville, Tenn., the Rev. R. M. W. Black of Memphis, and Rev. Father S. C. Hughson of Sewanee.

Other "Church at Work" Items on page 518.



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SAMPLE PAGE (2) OF "SELECTIONS FROM DIRECT ANSWERS TO PLAIN QUESTIONS."

STRANGERS seeking a Church home, or information about the Church, are cordially invited to attend the services held every Lord's Day in this Church, and if they will tarry a few minutes in the vestibule the Rector will be glad to meet them. In the hope that they may be encouraged to seek further information about the Church and her ways, and eventually become loyal and intelligent Churchmen, we append the following DIRECT ANSWERS TO PLAIN QUESTIONS.

Why do you go to Church?

We go to Church to worship God, to make a public confession of our Faith, and to hear God's Holy Word.

How does the Church show that she cares for her worship?

The Church shows that she cares for her worship by her ceremonies, which are beautiful, dignified and reverent; and have come down to us from the early ages.

May not people come simply as spectators?

The theory of the Church is that every one should pay homage to the mighty and merciful LORD, and so it urges all who come to take part in His worship.

Why do you pray to God out of a book?

We pray to God out of a book for precisely the same reason that we praise God out of a book. We would not like to sit and hear the clergyman sing extemporaneous hymns; we wish to join in hymns; so we wish to join audibly in the prayers.

How can a stranger take part in your services?

Before you take your seat kneel down and ask the HOLY SPIRIT to help you. Then open the Prayer Book and follow reverently as the service proceeds, with your heart in it.

But I cannot find the places. What then?

It is very easy to learn. Read the paragraphs in *Italics* with this mark ¶ before them. See page 8 this leaflet.

How can one tell when to stand and kneel and sit?

One general rule will help you. Kneel in the prayers, stand in the singing and sit while the Lessons from the Old and New Testament are being read.

If I become an Episcopalian shall I have to be baptized again?

No. Not if you have been baptized with water in the name of the Father, the Son and the Holy Ghost.

How will you receive me into your Church?

If you have not been Baptized you will be instructed, and prepared for Baptism, which is a solemn Sacrament by which a person is admitted into membership in the Holy Catholic Church. Then you will be further prepared for Confirmation and will finally be admitted to the Holy Communion.

2

It was before the day of . .

SAPOLIO

They used to say "Woman's work is never done."